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New Testament Sociology

New Testament Sociology

For Higher Institutions of Learning, Brotherhoods and Advanced Bible Classes

By

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21

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To My Dear Wife,
MATHILDE W. VOLLMER
in acknowledgment of her valuable assistance in my literary work this book is lovingly inscribed

Foreword

WE are living in serious but great times. The world of to-day is passing through another of its historical crises on its forward march toward a more perfect social order. In the words of the poet,

> "Das Alte faellt, es aendern sich die Zeiten;
> Und neues Leben blueht aus den Ruinen."

("Old things are passing, the times are changing; and from the ruins of the old new life is springing.")

But *new* does not necessarily mean *better*. In order that the developing civilization may be better than the one passing away the Church must make her most strenuous efforts to have it based on the social principles of Christ's gospel. To do this intelligently the Church must teach her people what these principles really are. To assist in this is the object of this book.

For What Groups this Book has Been Prepared

This text-book is designed (1) for higher institutions of learning, such as theological seminaries and colleges; (2) for Brotherhoods and similar societies; (3) for Adult Sunday-school and Teacher Training classes; (4) for community and similar literary clubs; (5) for private study.

Arrangement and Method of the Book

Being intended as a guide for serious study, rather than a book for quick perusal, the aim has been to make it suggestive rather than exhaustive as to *material;* prolific in its references to *literature;* terse and condensed in *diction,* avoiding time-consuming verbosity; and analytical in *arrangement,* encouraging accuracy of study.

Suggestions as to the Use of this Book

1. The book has been so arranged that it may be used for *elementary* as well as for *advanced* classes: omitting material in the first case, and making larger assignments from the reference material in the latter.

2. It may be used for *extensive* or *intensive* study of the subject. That is, the whole subject may be studied in one continuous course, which is the best method for schools; or the whole time at disposal may be devoted to one or more groups of related chapters, distributing the work over several terms; this method may be preferred by study classes meeting only once a week. In this way, the book may do service for several seasons.

3. The chief object of these studies being to find out what the New Testament teaches on each subject, an essential part of the preparation should be to *look up and remember the Bible references.*

4. The references to books for collateral reading are not to be understood as indiscriminate endorsement of their contents. They have been purposely selected from different schools of thought to enable the student to view the problems from all angles, stimulate thought, inspire intelligent discussion and investigation and thus

enlarge the student's mental horizon. None of us has the solution of these vexed problems; all we can do is to discuss them frankly.

5. These side-readings may be merely recommended, or some sections of them may be definitely assigned as a part of the required preparation, either for reading or for reports.

6. Research work should be encouraged in the form of reporting books not mentioned here, or of bringing in reports or clippings from the periodicals of the time.

7. Since the statistical material, etc., in this book is subject to constant change, the student should be encouraged to bring it up to date.

8. As the interspersed questions are designed to stimulate thought, well-considered answers should be regarded as a part of the student's home preparation.

9. The subjects treated being a part of the student's own every-day life, questions, suggestions, constructive criticism and discussion should be invited with a view to encourage independent thinking.

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Contents

PART I

Introduction

I.	Definition and Importance of the Subject	15
II.	Classified Selected Bibliography	20
III.	Literary Sources of New Testament Sociology	25
IV.	The Historical Roots of New Testament Sociology	29
V.	Contemporaneous Social Problems and Ideals	35
VI.	Christ's Aims and Methods	39

PART II

The Kingdom of God as Christ's Ideal for World Reconstruction

VII.	The Key-Conception of Christ's Teaching	43
VIII.	Christ's Conception of the Kingdom of God	50
IX.	Constitution and Laws of the Kingdom of God	59

PART III

The Kingdom and the Individual

X.	The Socialized Individual	73
XI.	The Ethical and Social Conduct of Man	81
XII.	The Individual at School	91
XIII.	The Play Instinct in Man	109
XIV.	Disease and Health	122

PART IV

The Kingdom and the Family

XV.	Marriage and Divorce	133
XVI.	The Constituent Members of the Family	146

PART V

The Kingdom and Our Political Institutions

XVII.	The Local Community	161
XVIII.	The State and Its Government	167
XIX.	Lawlessness and the Administration of Justice	180
XX.	The War System	189
XXI.	Christianity and Internationalism	203

PART VI

The Kingdom and Our Economic Systems

XXII.	Property and Wealth	211
XXIII.	Capital and Labour	224
XXIV.	Poverty and Its Abolition	243

PART VII

The Kingdom and the Church

XXV.	Past Achievements of the Church in Christianizing Society . . .	251
XXVI.	The Failure of the Church in Her Christianizing Efforts . . .	260
XXVII.	What Must the Church Do to Be Saved Herself?	266
XXVIII.	What Can the Church Do to Help Save Society?	284
XXIX.	What Is the Church Doing Now Toward Christianizing Society? .	300
XXX.	Shall We Stand By the Church In Her Efforts to Christianize the Social Order?	312

PART I

Introduction

CHAPTER I

DEFINITION AND IMPORTANCE OF THE SUBJECT

Parallel Readings:

Consult articles on sociology and economics in any of the standard encyclopedias.

Ross, E., "Principles of Sociology."
Giddings, "Elements of Sociology."
Chapman, S., "Political Economy."
Fairbanks, A., "Introduction to Sociology."
Gardner, "The Ethics of Jesus and Social Progress," 13–20.
Rauschenbusch, "Christianity and the Social Crisis," XI–XV.
Rauschenbusch, "Christianizing the Social Order," VII–X.
Peabody, "Jesus Christ and the Social Question," 1–13.
Henderson, C. R., "Social Duties," VII–XII and 56.
Mathews, S., "Social Teaching of Jesus," 1–10.
Speer, "Principles of Jesus," 9–13.
Schenck, "Biblical Sociology," chaps. 1–4.

I. Definition and Classification

Definition.—*New Testament Sociology* is the second subdivision of the New Testament teaching on religion (the first subdivision being "New Testament Theology"), dealing with the ethical conduct of men in their group or social relations. It treats of Christ's ideal for world reconstruction—the Kingdom of God—and of the application of this principle to our modern problems, such as the family, education, government, wealth, poverty, capital and labour, as well as of the important place of the Church in the work of saving society.

Note 1. Sociology is derived from the Latin "*socius*" (companion, comrade) and the Greek "*logos*" (word or teaching); hence its meaning: "teaching about men conceived of as an aggregate body."

Note 2. The organic relation of New Testament sociology to the other divisions of New Testament teaching is as follows:—The proper designation for the collective teaching of the New Testament should be "*The Religious Teaching of the New Testament.*" This may be subdivided into (1) its theological and (2) its ethical teaching. The latter again falls into (1) individual and (2) social ethics, or sociology.

Note 3. The main subdivisions of the whole science of sociology are the following:—(1) *General* Sociology, which deals with the subject in its entirety, that is, with the nature, history, structure, the diseases of society and their remedies; (2) *Biblical* Sociology which treats the subject from the exclusive viewpoint of the Bible, and may be again subdivided into Old and New Testament sociology, or into the social teaching of Moses, the prophets, Jesus, Paul, etc.; (3) *Christian* Sociology, which describes the principles and practices of society as they have been developed and modified through racial and scientific peculiarities and the experiences of the Church during her long history; (4) *Applied* or Practical Sociology, which aims to study the actual conditions of the various aspects of society as well as the work being done to improve these conditions.

II. The Importance of the Subject

(1) The social implications of the Gospel are *an essential part* of the very heart of Christ's message of world salvation. It has been said that there is more material for a sociology than for a theology in the Bible. (2) In order to proceed intelligently in the effort to Christianize the social order one must know precisely what *Christ's own Christianity* really is. Rev. R. Todt, of Berlin, writes: "Whoever would understand the social question and would contribute to its solution must have on his right hand the works of political economy; on his left those of scientific social-

ism and before him must keep open the New Testament." (3) *The demand for reliable teaching* on Christ's principles of living is becoming stronger in proportion as intelligent men become convinced that their application to the pressing social problems of the day is the only influence which can still the storm of social rage and insure to society a safe yet progressive development. (4) As so much *counterfeit social teaching* and plans for world reconstruction are offered to society, the Church is in duty bound to present to the world the genuine article. (5) The thorough study of the social applications of Christ's Gospel to present conditions *will make the modern teachers of religion more practical,* calling their mind away to some extent from the Philistines, the Jebusites and Galatians of old, and centering their attention on the serious problems of the New Yorkites, the Philadelphians, the Chicagoites and St. Louisians of modern times.

III. The Difficulty of the Subject

(1) Our extant sources are exceedingly *scarce.* We know only a very small part of what Jesus and His Apostles have taught. (2) The material actually on hand is very *fragmentary,* having come down to us in the form of detached and often scattered parts of what was doubtless a complete system in the minds of the writers. Teachings, therefore, that may appear to us contradictory and wrong are only detached elements of a truth, which if correctly combined will give us the true and complete ideas of the authors. Yet such combinations are very difficult to make and in many cases simply impossible. (3) The Oriental mind of Jesus delights in using paradoxical, crisp and *pointed language,* often making use of the well-known rhetor-

ical device of exaggeration. This habit and No. 2 explain many of His "hard sayings." (Examples?) To divest Christ's teaching from this ancient garb as to thought-forms, language and historical background and apply it to modern conditions is again very difficult. (4) Usually Christ's and Paul's teachings are not expressed in the form of general principles, but in close connection with *concrete situations*, not existing any more. (Examples?) This makes the import of some sayings obscure to us, and, moreover, implies that some of their teachings are not absolutely but only relatively valid and true. (Rich young ruler.) (5) The *silence* of our records on social problems in which the first century was as interested as we are (slavery, prostitution, political and social questions) has ever led to contradictory opinions as to the real teaching of the New Testament on these vexed questions. The result has been that, as in theology, so in sociology men read into Christ's words their own hopes for society, mistaking what in their opinion He ought to have taught for what He actually did teach or imply. Therefore, many of our modern well-meant *ex*positions of Christ's social teachings are really *im*positions: that is, merely "bescriptured" social visions and ideals of men, attributed to Jesus. (6) The *individualistic method* of Bible study which has so largely dominated the interpretation of the whole Bible has narrowed Christ's Gospel to a field to which He Himself did not limit it. Therefore to unearth Christ's plain, simple, unabridged and nonmutilated teaching on social problems is not an easy task. We are making good progress, however, in this line of study as the vast amount of literature clearly indicates. (7) The *inductive method*, that is, the pa-

tient, humble, prayerful and honest study of the New Testament, in the light of the many helps accessible to us, is the only successful way to introduce us to the truth. ("Induco"—to lead into.)

This method proceeds by looking up the most important passages on a given subject; by studying each one in the light of its context; by classifying them into general groups and finally by drawing from these your conclusions as to the New Testament teaching on the topic under discussion.

CHAPTER II

CLASSIFIED SELECTED BIBLIOGRAPHY

THE next best thing to knowing a great deal on a given subject is to know where to find more. An important aim of teaching should therefore be to acquaint the student with the best available literature on the subject under consideration and to train him to acquire the "habit of looking things up."

The amount of literature on our subject is vast and is daily increasing. This fact is in itself one of the unerring signs that we are living in an age of awakened "social consciousness." In America this new era may be dated from about 1880. Before this date literature of any kind on the social question was scarce. Among the pioneers were men like John B. Gough ("Social Responsibilities," 1857); Prof. Ely ("Social Aspects of Christianity," 1889); Prof. Jos. Strong ("Our Country" and "The New Era"); and Dr. Freemantle's still important lectures on "The World as the Subject of Redemption."

Space permits me to mention in this chapter only a few of the books which were helpful to the author, in the belief that they will render similar service to the student. Additional literature will be referred to in the various chapters.

Helpful bibliographies will be found in the works of Kent, Vedder, Gardner, and others recommended in this chapter.

The literature mentioned in this book has been purposely selected from different schools of thought, for we hold that intelligent men should not only read what they or the Church already believe.

I. Books of Reference

Some of the most valuable material on our subjects may be found in the various Bible dictionaries and in the religious and general encyclopædias. There the desired information may be found in condensed and well-arranged form, which saves time and money.

Hastings, "Dictionary of the Bible" (4 vol. and Supplement).
Hastings, "Dictionary of the Bible" (One vol.).
Hastings, "Dictionary of Christ and the Gospels" (2 vol.).
Hastings, "Dictionary of the Apostolic Church" (2 vol.).
Hastings, "Encyclopædia of Religion and Ethics" (12 vol.).
International Standard Bible Dictionary, (5 vol.).
Encyclopædia Biblica, (4 vol.).
The New Schaff-Herzog Encyclopædia of Religious Knowledge, (10 vol.).
Bliss, W. D. P., "The New Encyclopædia of Social Reform."
Bryant, W. C., "A New Library of Poetry and Song" (2 vol.).
Sinclair, Upton, "The Cry of Justice." A collection of social protests selected from twenty-five languages covering a period of 5,000 years.
Pochet, "Phrase Book of Economic and Industrial Terms."
Browne, W. R., "What's What in the Labour Movement" (Definitions of phrases in use in the labour movement).
Rauschenbusch, W., "Prayers of the Social Awakening."

II. General and Applied Sociology

Ely, "Outlines of Economics."
Ward, H. F., "The New Social Order."
Ward, L., "Outlines of Sociology."
Lippman, W., "Public Opinion."
Cooley, C. H., "Social Organizations."

Gore, Bishop, "Property, its Rights and Duties."
Jenks, "The Principles of Politics."
Eddy, A. J., "Property."
Follett, M. P., "The New State."
Henderson, "Industrial Insurance in the United States."
Haering, "Das Christliche Leben."
Dearborn Publishing Co., "Jewish Activities in the United States."
Small, "General Sociology."
Belloc, Hilaire, "The Jews."
Rogers, R., "Short History of Ethics."
Schenck, F., "The Sociology of the Bible."
Sidgewick, H., "The Methods of Ethics."
Ross, "Sin and Society."
Forrest, "Development of Western Civilization."
Westernmarck, "Origin and Development of the Moral Ideas."
Fairchild, H. P., "Outlines of Applied Sociology."

III. Various Phases of the Labour Movement

(a) On Socialism by Socialists

Cross, I., "The Essentials of Socialism."
Hillquit, "History of Socialism in the United States."
Hillquit, "Socialism in Theory and Practice."
Spargo, John, "The Spiritual Significance of Socialism."
Marx, K., "Capital," ("Das Kapital").
Randall, N., "The Golden Rule Republic. No Utopia."

(b) On Socialism by Opponents

Vaughan, B. S. J., "Socialism and Christianity."
Gettleman, "Socialism."

(c) On Socialism by Neutrals

Schaeffle, "Quintessence of Socialism."
Schaeffle, "The Impossibility of Socialism."
Vedder, "Socialism and the Ethics of Jesus."
Johns, Raymond, "Socialism; Its Strength and Weakness."
Kutter, "They Must, or, God in the Social Democracy."
Clark, J. D., "Social Justice Without Socialism."

(d) On Capital and Labour in General

Sellars, R. W., "The Next Step in Democracy."
Weyl, W. E., "The New Democracy."
Davies, E., "The Collectivist State in the Making."

Commons, John R., and John B. Andrews, "Principles of Labour Legislation."
Beard, M., "A Short History of the American Labour Movement."
Brooks, J. G., "American Socialism."
Hobson, J. A., "Evolution of Modern Capitalism."
The Steel Strike of 1919.
Constitutionalism in Industry.

IV. Historical Background of New Testament Sociology

Ross, G. A. J., "The Universality of Jesus."
Simkhovitch, "Toward an Understanding of Jesus."
Vollmer, Philip, "The Modern Students' Life of Christ."
Vollmer, Philip, "The Reformation a Liberating Force."
Buckle, "History of Civilization."
Thomson, J. A., "The Outline of Science" (4 vol.).
Lecky, "History of European Morals."
Guizot, "History of Civilization."
Schmucker, "The Meaning of Evolution."
Bryan, W. J., "In His Image."
Wright, Wm. K., "A Student's Philosophy of Religion."
Angus, "The Environment of Early Christianity."
Case, "Evolution of Early Christianity."
Rigg, "History of the Jewish People."

V. Social Teaching of the New Testament

Kresge, E. E., "The Ever Coming Kingdom of God."
Rauschenbusch, "Christianity and the Social Crisis."
Rauschenbusch, "Christianizing the Social Order."
Rauschenbusch, "A Theology for the Social Gospel."
Peabody, "Jesus Christ and the Social Question."
Gardner, "The Ethics of Jesus and Social Progress."
Kent, "The Social Teachings of the Prophets and Jesus."
Mathews, S., "The Social Teaching of Jesus."
Stalker, J., "The Ethics of Jesus."
Alexander, "The Ethics of Paul."
Kent—Jenks, "Jesus' Principles of Living."
Ellwood, C. A., "The Reconstruction of Religion."

Herrmann, "Die Sittlichen Weisungen Jesu."
Rau, "Die Ethik Jesu."
Ehrhardt, "Der Grundcharacter der Ethik Jesu."
Freemantle, "The World the Subject of Redemption."
Briggs, "The Ethical Teaching of Jesus."
Bruce, "The Kingdom of God."
Clarke, W., "The Ideal of Jesus."
Dobschütz, E., "Christian Life in the Primitive Church."
Speer, R., "The Principles of Jesus."
Vedder, "The Gospel of Jesus and the Principles of Democracy."
Dobschütz, "The Influence of the Bible on Civilization."

VI. The Church and the Social Gospel

Fosdick, H. E., "Christianity and Progress."
Brace, C. L., "Gesta Christi: A History of Human Progress Under Christianity."
Uhlhorn, "Conflict Between Christianity and Heathenism."
Kingman, Henry, "The Place of Jesus in the Life of To-day."
Uhlhorn, "Christian Charity."
Stoddard, Lothrop, "The Revolt Against Civilization."
Slattery, "The Church and Its American Opportunity."
Barker, J. M., "The Social Gospel and the New Era."
Gladden, "Social Salvation."
Diefendorf, D. F., "The Christian in Social Relations."
Fosdick, "Progressive Christianity."
Williams, Ch. D., "The Prophetic Ministry for To-day."
Babson, "Fundamentals of Prosperity."
Eucken, "Can We Still be Christians?"
Sturt, Henry, "Socialism and Character."

VII. Novels on the Social Question

Bellamy, "Looking Backward," and "Equity."
Churchill, "The Inside of the Cup."
Rinehart, M. R., "A Poor Wise Man."
Kaufman, "The House of Bondage."
Parker, C. S., "Working with the Working Woman."

CHAPTER III

LITERARY SOURCES OF NEW TESTAMENT SOCIOLOGY

Parallel Readings:

Any reliable book on New Testament Introduction, as, *e. g.*, those by Adeney, Dod, Salmon, Theod. Zahn, Moffatt, etc.; also the articles on each book in the various Bible Dictionaries.

Mathews, S., "Social Teachings of Jesus," 10–17.

Kent, "Social Teachings of the Prophets and Jesus," 179–180 and 283.

Heuver, "Teaching of Jesus Concerning Wealth," chap. 6.

Clemen, "Primitive Christianity and its Non-Jewish Sources."

Case, "Evolution of Early Christianity."

Cobert, "Archæological Discoveries and their Bearing on the New Testament."

Deissmann, "Light from the Ancient East."

I. Variety in the Unity of Social Teaching

The *only source* of the material for the construction of a New Testament Sociology are the twenty-seven New Testament books. Other writings, such as the Old Testament Canon, the Apocrypha, the Apocalyptic books, the Talmud, Josephus, Philo, and others may be used in describing the historical background, but the specific aim of this study forbids their use as authoritative sources.

Chronologically the twenty-seven New Testament books may be divided into *three groups:* (1) The General epistles and Paul's letters; (2) Hebrews, Acts and the Synoptic Gospels; (3) John's writings. Each of these groups reflects to some extent the social consciousness of the period.

In *amount* and *emphasis* of social teaching the twenty-seven New Testament books differ considerably:

(1) Among the Gospels John is more interested in Christ's theological teaching, while the Synoptics emphasize very strongly the social aspects of Christ's Gospel.

(2) Among the Synoptics it is *Luke* who seems most interested in the Lord's social teaching. (*a*) He reports considerable social material, not found in Matthew and Mark, especially such incidents as show Christ's humane bearing toward members of the proscribed classes (Luke 7: 11; 7: 36–50; 9: 51; 10: 25–42; chap. 15; 19: 1). (*b*) Sayings of Christ which Luke has in common with Matthew and Mark have a stronger social point in Luke. Compare Luke 6: 20 with Matthew 5: 3; Luke 6: 21 with Matthew 5: 6; Luke 6: 30 with Matthew 5: 42; Luke 12: 33 with Matthew 19: 16–22, etc. (*c*) In Acts Luke relates that economic communism was the social ideal of the primitive Church (Acts 2: 44–46; 4: 32–37); that the mother Church created a new office for more efficient social service (Acts 6: 1–5) and that the other Churches also abounded in active charity (Acts 9: 36; 10: 2; 11: 29).

(3) Among the primitive authors *James,* reflecting no doubt the social consciousness of his Divine brother and of the Church in Jerusalem, is perhaps the most uncompromising champion of social justice. In 1: 26–27 and 2: 14–19 he utters a stunning protest against the tendency to define Christianity in terms of mere belief rather than of character and acts. In *Peter's* two letters also stress is laid on the social side of the Gospel (1 Pet. 2: 4–13; chap. 3), while *Jude* mentions

by name the "love-feast" which was a social gathering of equals.

(4) *Paul,* though he was greatly interested in systematic theology, treats the ethical and social principles of the Gospel and their application to concrete conditions with characteristic thoroughness in all his writings (1 Thess. 4: 1–12; 1 Cor. 5: 13; Rom. 1: 18–32; chaps. 6–8 and 12–15, etc.).

(5) *The Book of Revelation* is so radical in its social and political teaching that the author found it advisable to express his fiery prediction of the downfall of the Roman empire in mystical figures (chaps. 12, 13, 17). This passion for righteousness was probably one of the reasons why Revelation had to struggle for three hundred years for an undisputed place in the New Testament Canon and why, when the Church had become the friend and defender of the Roman Empire, the true meaning of the book became gradually obscure.

Vollmer, Philip, "The Book of Revelation in the Light of Scientific Exegesis."

II. General Analysis of New Testament Social Teaching

A careful comparison of the more important subjects of Christ's teaching has resulted in the surprising discovery that what Jesus had to say on the Church, the soul, death, heaven, immortality, eternal life, etc., occupies a remarkably small part of the Synoptic Gospels. All these subjects are indeed clearly taught by Jesus, but the one subject which He really emphasized was social relationships. The reason that most Bible students do not realize this fact may be due to

dogmatic preconceptions and lack of the historical spirit.

Literature:
Rauschenbusch, "Christianity and the Social Crisis," 44–46.
Kent, "Social Teachings of the Prophets and Jesus," 3, 177.

What do the New Testament books show in detail concerning Christ's interest in sociology and how do they account for the fact? (1) Christ and His Apostles sprang from a race possessed of high social ideals; (2) they belonged to the social class which felt directly the pressure of economic maladjustment; (3) they belonged to the wide-awake portion of the people that assisted in the promotion of the religious and social Forward Movement inaugurated by John the Baptist; (4) Jesus was by nature neither an ascetic nor a recluse, but a public-spirited man, being deeply interested in all the affairs of men; (5) Christ was from deep conviction strenuously opposed to class-distinctions, the oppression of the poor and to corruptions of all sorts, and He hastened His death by denouncing a conspicuous scheme of grafting (Matt. 21: 12–13); (6) Christ declared that an essential part of His mission was to save the social outcasts (Luke 15: 1ff.); (7) all of Christ's miracles were performed for the purpose of doing "social service" by relieving suffering; (8) the social and political implications of Christ's Gospel are given as the real reason for the death sentence imposed upon Him (Luke 22: 67; 23: 2, 3, 38); (9) all of Christ's Apostles followed in their Master's footsteps, though soon the emphasis, especially with Paul, was slightly shifted toward the *theological* aspects of Christ's teaching.

CHAPTER IV

THE HISTORICAL ROOTS OF NEW TESTAMENT SOCIOLOGY

Parallel Readings:

Rauschenbusch, "Christianity and the Social Crisis," 1–43.

Mackintosh, H. R., "The Originality of the Christian Message."

Freemantle, "The World the Subject of Redemption," Lecture II.

Schenck, "Biblical Sociology," chap. VI.

CHRIST'S bold program of establishing God's rule upon earth is firmly rooted in the Old Testament books through which it runs like a golden thread of hope and promise. As from this source Christ and His Apostles derived many of their ideals and drew much of their inspiration, a brief survey of the soil from which their teachings sprang is necessary to an adequate understanding of it. This Old Testament root is fivefold consisting of a collection of "short stories" all having a social point, of a graphic account of Israel's struggle for liberty, the code of the Mosaic law, the Prophetic messages and a collection of the teachings of the wise men of Israel.

Note. As it is our only aim to show that the Old Testament literature from which Jesus drew much of His inspiration emphasizes the social aspects of religion, we will entirely disregard the critical questions concerning the chronological order and authorship of the several Old Testament books and simply follow the order of the books in our English Bible. Students interested in these literary problems will find them ably discussed in the following books:

Zerbe, A. S., "The Antiquity of Hebrew Writings and Literature."

Bennett, "Biblical Introduction."
Orr, J., "The Problem of the Old Testament."
Raven, J., "Old Testament Introduction."
Davidson, "The Theology of the Old Testament."

I. The Short Stories with a Social Lesson

The Creation Story teaches the goodness of God in providing for man a well-equipped home, in teaching him to do useful work and in giving him a weekly day of rest. (2) The *Creation of Woman* emphasizes the need and happiness of congenial companionship with equals. (3) The *Story of the Fall* is designed to explain the origin, nature and penalty of sin which resulted in social misery. (4) *Cain's Crime* denounces envy as the most heinous social sin and emphasizes the brotherhood of men. (5) The *Flood Story* teaches the survival of the morally fittest. (6) The table of the *Seventy Nations* stresses the idea of universal brotherhood. (7) The *Abraham Stories* show that true piety is the root of unselfishness, peace and courage. (8) *Jacob's Life* teaches that man must be converted from his unsocial conduct before God can use him. (9) The beautiful *Joseph Stories* stress the social virtues of filial piety, courage, sexual purity and magnanimity.

II. History of Israel's Struggle for Liberty

Parallel Readings:
The American Declaration of Independence.
Kent, "Social Teachings of the Prophets and Jesus."

Exceedingly thrilling must have been to the boy and man Jesus the graphic account of Israel's struggle for freedom:—their oppression in Egypt, the raising of Moses as their great deliverer, the training for his

task, the sense of justice and hatred of oppression exhibited by him, his feeling of solidarity with his downtrodden people, the clear-cut program of organization, education and agitation which Moses worked out and impressed upon his people.

III. The Social Laws of Moses

Kent, "Social Teaching," etc., 90–104.
Vollmer, Philip, "The Old Testament and Social Reform."

The Mosaic law is saturated through and through with a strong passion for social and economic righteousness. For the solution of the four social problems, vexing the world of to-day, the Mosaic code contains inexhaustible treasures of divine foresight. (1) As to *ownership* of property, Leviticus 25: 23 lays down the principles of stewardship of possessions, while other laws prevent the accumulation of the land in a few hands (Lev. 25: 14, 24; Deut. 17: 17). (2) As to *poverty,* specific directions are given for its prevention and for relieving it where it exists (Lev. 25: 3–7; Deut. 23: 19; 24: 19; 26: 12). (3) *Class distinctions* were strictly forbidden (Lev. 25: 55; Ex. 30: 13). The Government was to be theo-democratic. (4) The *Labourer* (day-labourer, house-servant and serf) was carefully protected against cruelty, exploitation and need (Deut. 24: 14; 15: 12–15; Ex. 21: 20).

IV. The Social Messages of the Prophets

Kent, "Social Teachings of the Prophets and Jesus," 13–30.
Bennett, "Old Testament Introduction," 171–267.
Raven, "Old Testament Introduction," 177–250.

I. *Four Chronological Groups*

Israel's true prophets were the voice of God and the

conscience of the people. Chronologically, four groups may be distinguished.

(1) The *Ancient Prophets,* from the Exodus to written prophecy, B. C. 1400–800. The outstanding names in this period were *Samuel,* who warned the people against monarchy because of its tendency to run into despotism (1 Sam. 8: 15–17). He denounced King Saul's disobedience to God and put a new dynasty on the throne. *Nathan* who called Israel's most powerful king to repentance (2 Sam. 12: 7–15). *Elijah,* who opposed king and queen and was a great reformer of religion and the government.

(2) The *Pre-Exilic Prophets,* B. C. 800–586. To this period belong *Amos,* the prophet of social justice; *Hosea,* who emphasized love and social purity; *Isaiah,* who predicted the Messiah as a prince of peace; *Micah,* who gave in four lines a definition of religion regarded by Huxley as a most wonderful inspiration (Amos 6: 8).

(3) *Exilic Prophets* (B. C. 586–570). In this period lived *Jeremiah* who insisted on the individual's responsibility for the prevailing unrighteous and *Ezekiel* who promised the people a "restoration" and a "hagiocracy" (a rule by the saints).

(4) The *Post-Exilic Prophets* (B. C. 570–400). To this period belong Haggai, Zechariah, Malachi. As the Jewish state was now destroyed, the emphasis shifted to individual salvation in the prophetic teaching of this period.

II. *Common Characteristics of the Prophetic Messages*

(1) All held to the group or social conception of religion, dealing preëminently with public, social and

political life, rather than with mere private morality. "If any modern preacher had told them to disentangle their religion and their politics and keep them in separate compartments they would not have known what he meant." For to them mixing religion with politics and business was the chief duty of men.

(2) Their social and political ideal was a true theocracy, *i. e.*, the control of Jehovah's will in all the affairs of life.

(3) All denounced ceremonialism in religion, insisting that the tremendous amount of power which religion generates should be used for the betterment of social conditions. Jehovah is not a God that can be flattered or must be bribed by loud incantations; He takes pleasure only in ethical conduct (Micah 6: 6–8; Hos. 6: 6; Isa. 1: 10–17; Amos 5: 21–24).

(4) All emphasized the *this-worldly* character of rewards and punishments, the more so as the immortality of the soul was yet little stressed in the period when prophetic ethical ideas of religion took shape.

(5) The sympathy of all the prophets leaned strongly toward the poor and oppressed.

(6) As a result of such principles, Israel's prophets considered agitation for social reforms as a sacred religious duty and as belonging to the essence of true patriotism. For this they were persecuted just as prophets have been in all ages.

Literature:

Rauschenbusch, "Christianity and the Social Crisis," 1–43.

V. Social Teaching of the Old Testament Wisdom Literature

This interesting group of books—Job, Proverbs, and Ecclesiastes—reflect the Jewish philosophy of practical

life, giving detailed directions on the duties of husband, wife, children, the rulers, the poor, etc., culminating in a graphic description of a "social citizen" in Job, chapters 29 and 31.

Many of our proverbs are taken from these books. Especially the educated student will enjoy reading these books because of the great wealth of social wisdom which they contain.

Literature:

Kent, "Social Teaching of the Prophets and Jesus," 141–164.

CHAPTER V

CONTEMPORANEOUS SOCIAL PROBLEMS AND IDEALS

Parallel Readings:

Gardner, "The Ethics of Jesus and Social Problems," 21–58.

Abbott, Lyman, "Christianity and Social Problems," 1–26.

Articles in Hastings' "Dictionary of the Apostolic Church" on "*Roman Empire*" (II, 401); "*Roman Law*" (II, 404).

Vollmer, Philip, "The Modern Student's Life of Christ," 8–24.

Vollmer, Philip, "History and Literature of the Apostolic Church," chap. I.

Kent, "Social Teachings," 181–186.

Peabody, "Jesus Christ and the Social Question," 76–77.

Angus, "Environment of Early Christianity."

Tacitus, "Germania."

Plato, "Apologia and Republic" (in "Cry of Justice," 848).

Marcus Aurelius, "Meditations."

Moore, "Utopia" (in "Cry of Justice," 851).

Ueberweg, "History of Philosophy," I, 185–259.

Vollmer, Philip, "The Dialectical Method of Socrates."

Schenck, "Biblical Sociology," 366.

"Christ and Civilization," 45–80 and 119.

On the Essenes:—Article in Hastings' "Dictionary of the Apostolic Church," I, 366; George Moore, "Brook Kerith," VII–X and 463–486; Jos. Jewish War, 2, 8, 2 and Ant. 13, 5, 9; Case, "Evolution of Early Christianity," 95.

I. The Social Problems of Christ's Time

The social problems confronting Jesus and the Apostles were the same in substance as those of our own days, though greatly differing in form. Some of the most important ones were the following: (1) *Undervaluation* of the rights of personality, especially in

relation to the child, the woman and the dependent classes. (2) A very *low state of sex-morality,* manifested by the prevalence of most repulsive vices (Rom. 1: 24–27), disinclination to marry on the part of men, marital infidelity by both partners, leading to frequent divorces, aversion to bearing and raising children, resulting in the practice of abortion and the exposure of unwelcome infants. (3) Great *economic inequalities,* manifested in the two extremes of abject poverty and enormous wealth, the latter expressing itself in coarse luxury. (4) Unsatisfactory *labour conditions* resulting in frequent slave insurrections (Spartacus). (5) *Political unrest* due to the mixture of races and nations, forced to live together under the iron rule of Rome, with no common but rather contradictory ideals to guide them, each one contending for independence and always ready for a revolution. (6) *Decline of ethical religion* among the Gentiles and glowing fanaticism among the Jews. (7) Trust in mere material and intellectual *civilization.*

II. Social Ideals for the Solution of These Problems

As Christ's own solution for the social problems of all ages forms the chief subject of this book we will omit any discussion of it at this place, sketching only the various social ideals of His contemporaries by the realization of which they proposed to solve the pressing social problems of their times.

(1) **The Jewish Social Ideals.** (*a*) The *Sadducees,* the liberals of Judaism, favoured acquiescence in Roman rule and encouragement of Græco-Roman culture. (*b*) The *Pharisees,* being the conservatives in religion and politics, opposed Roman rule and civiliza-

tion, encouraging the people to look for the speedy coming of the Messiah who would erect a political world empire under Jewish leadership in which the prophetic ideals of righteousness should be realized. (*c*) The *Zealots* were a small but very determined faction of the Pharisees, constantly agitating for immediate rebellion against Rome. The two latter groups represented the apocalyptic type of Judaism, hoping for a speedy, sudden and catastrophic reëstablishment of the kingdom of David under a warlike Messiah. (*d*) The *Essenes* were the monks and pietists among the Jews. Their social ideal was economic communism, retirement from the world, celibacy and severe ceremonialism in religion. (*e*) *John the Baptist* was a prophet of the Old Testament type, insisting on individual, group and national repentance as an absolute condition for entering into the fast-approaching Messianic Kingdom. His religious demands were strictly ethical and social (Matt. 3; Luke 3). He called even upon the king and the queen to repent (Matt. 14: 4). This fearlessness led to his imprisonment and the martyr's death. The great effect of his work is proved by the fact that long after his death "disciples of John" are found in remote parts of the Roman Empire (Acts 19: 3).

(2) **The Social Ideals of Graeco-Roman Civilization,** proposed as solutions for the many perplexing social problems: (1) The crude *popular religion* exerted as little ethical influence then as do certain low types of Christianity to-day. (2) The *religion of philosophy* was based on a more rational and ethical conception of monotheism, thus leading to what is known as syncretism, *i. e.,* a religion composed of the chief elements common to all religions. (3) *Plato's*

social ideal, so vividly described in his "Republic," was still alive. According to it society is to consist of three classes: the *philosophers,* being the intellectuals, are to rule; the *warriors'* function is to defend the state, but they must be under the control of the philosophers; the *artisans* and slaves are to constitute the economic foundation of the state. According to Plato the great mass of men were without personality and he leaves it in doubt as to whether woman had a rational soul. (4) *Stoicism* was the most influential of the social ideals of the better classes in Christ's time. The Stoics believed in moral (not physical) freedom; in the equality of all men, based on the belief that all men were sharers of Universal Reason; in the possibility of achieving perfection of moral disposition and of freedom from suffering through the discipline of the will (Alexander, "Ethics of St. Paul," 42–54). (5) The most strenuous efforts to save the individual and society were made by the famous *Mystery Cults.* They were all "Saviour-Religions," *i. e.,* offering moral improvement here, but especially stressing the gift of a blessed immortality hereafter on condition of joining one of their secret societies and obeying its ritual. (6) The *Emperor-Worship* dates from hoary antiquity; but in Christ's time it had developed into a scheme for cementing together the many nationalities of the greatly diversified Roman Empire. It was practically a "super-religion of patriotism" which in essence is still with us, demanding that when the rulers speak, conscience and even religion must submit.

CHAPTER VI

CHRIST'S AIMS AND METHODS

Kent, "Social Teaching," 182.
Vollmer, "Life of Christ," 301–315.

I. Christ's Definite Aim

From the first Jesus was clearly conscious of a definite life-purpose, consisting in establishing God's kingship on earth. The several announcements of this aim vary in language, but the thought is the same in all of them (Mark 1: 15; 2: 17; Matt. 5: 17; 20: 28; Luke 12: 49; 19: 10; John 6: 38; 18: 37).

Christ's clear consciousness of world salvation finds its most graphic expression in the *Temptation Story* (Matt. 4), which emphasizes (1) that He had a definite ideal and plan of world reconstruction; (2) that both differed essentially from those of contemporary Judaism; (3) that as to the means employed He was opposed to material force.

II. Christ's Method of Teaching His Social Ideals

(1) Christ frequently *changed His method* in order to reach His point. For choice of method must be determined by the object in view. (2) Christ reveals *eternal principles;* He does not offer programs, nor ready-made solutions of social problems or precepts for concrete cases (Luke 12: 14). He knew that His kingdom was a growing concern and growth precludes

conclusiveness of rules. Professor Gardner says: "Ethical *principles* remain the same from age to age; but ethical *rules*, which are the applications of principles to particular situations may vary for the very reason that the principles do not change" (page 277 of "Ethics of Jesus"). This peculiarity explains the remarkable modernness of Christ's teaching on personal and social life. For example, the social principles of a man who had never seen a modern factory have been recognized by friend and foe as the only solution of the complex problems of modern industrialism. (3) As mentioned in chapter one, these principles are not stated abstractly but are usually *embedded in concrete cases* (Luke 12: 14; 16: 19–31), for Christ was no abstract, timeless generalizer. In such cases, to get Christ's point, we must seize upon the central principle, disregarding the accidental or passing features of the context. (4) Christ's point of view as to all reforms was *from above*, always stressing the question of how God regarded matters under discussion, whether it was right, in conformity to idealism, and not whether it was profitable. (5) Christ approached the reconstruction of society *from within*, proceeding from center to circumference, starting out with the regeneration of the individual, because out of the heart are the issues of life. Men make and maintain institutions and only in a limited sense do institutions make men. (6) Jesus persistently refused to "*settle*" *affairs* for people, *i. e.*, to apply His principles to concrete cases or to organize campaigns for agitation. He knew, (*a*) that the people asking Him to interfere usually had ulterior, selfish motives (Luke 12: 11), and (*b*) Christ was scientific enough to know that progress is gradual and spiral and that true moral

growth cannot be forced by mere outward pressure (either in nature or in the kingdom), though it may be hastened by creating favourable conditions.

III. Some Details of Christ's Method

(1) *Jesus was not a specialist,* neither in city preaching, nor in slum work, nor in rural reform, nor as a traveling evangelist. His work was largely determined by opportunities. He might have worked more in Judea had the rulers not inflamed the people against Him. He selected Capernaum because His home village rejected Him and Capernaum was centrally located. (2) Though embracing all men with Divine love, Jesus may almost be said to have specialized in singling out the "lost," *i. e.,* those strayed away from God into the "world," the social outcasts, called "sinners" in a preëminent sense. (3) Like the prophets, Jesus constantly appealed to *social groups,* as represented by cities, professions, parties and nations. (Show it.)

In what manner did Christ impress His Gospel upon men? (1) By His example as son, brother, provider, labourer, master,—in all of which conditions His social principles were put to the test; (2) by popular preaching and accurate teaching; (3) by social contact with all classes of people to an extent in which public opinion to-day would not permit Christians to follow their Master; (4) by physical, mental and spiritual healing; (5) by organizing a Brotherhood on the basis of economic communism; (6) by encouraging coöperation of men working for a similar aim (Mark 9: 40); (7) display and *intentional publicity* was not a part of Christ's method, except on special occasions (Matt. 21). On the contrary, He often forbade pub-

licity of His miracles, so as not to raise false expectations which He was not willing to fulfil. (8) Christ entertained *no exaggerated ideas as to the result* of His ceaseless activity. He knew the enslaving power of sin and the moral inertia of men, especially of the masses. But He also knew that He had placed the leaven of the kingdom into the world which would never cease working and improving conditions (John 12: 32).

PART II

The Kingdom of God as Christ's Ideal for World Reconstruction

CHAPTER VII

THE KEY-CONCEPTION OF CHRIST'S TEACHING

Parallel Readings:

Articles on the "*Kingdom of God*" may be found in all Bible Dictionaries, Encyclopedias, books on New Testament Theology, on the Social Teaching of Christ, as well as in numerous other books.

Kent—Jenks, "Jesus' Principles of Living," p. v.
Gardner, "The Ethics of Jesus and Social Progress," 61–85.
Rauschenbusch, "Christianity and the Social Crisis," 44–92.
Rauschenbusch, "Christianizing the Social Order," 40–102.
Rauschenbusch, "A Theology for the Social Gospel," 110–146.
Mathews, S., "Social Teaching of Jesus," chap. III.
Peabody, "Jesus Christ and the Social Question," 53–74 and chap. II.
Vedder, "Socialism and the Ethics of Jesus," 335–386.
Speer, R., "The Principles of Jesus," 242.
Dalman, "The Words of Jesus," 91–161.
Schaeffer, W. C., "The Supreme Revelation," 136–290.
Irvine, A., "The Carpenter and His Kingdom."
Clarke, W. N., "The Ideal of Jesus."
Kent, "Social Teaching," 267–280.
Cooley, "Social Organization," 313–355.

CHRIST came into our sin-torn world for the *purpose* of reconstructing it according to Divine patterns, to save that which was lost, *i. e.*, strayed away from the ideals and practice of Divine righteousness. The *ideal* for His reconstruction work He tersely expressed

in the phrase, "Kingdom of God," by the constant use of which Jesus meant to emphasize that His great aim was to induce men to have their individual as well as their group life, in family, state, business and religion controlled by the will of God. For, "Thy kingdom come" is interpreted by Christ Himself to mean, "Thy will be done *on earth* as it is done in heaven."

This sublime aim Christ has pursued in all ages. In the present generation, as pointed out in the Foreword, the world is again passing through a tremendous social, political, economic and religious revolution of which the World War (1914–1918) and its consequences was one of the effects (by no means, the cause). The existing civilization (not civilization as such) is at present in the process of dissolution and a new social order is slowly but surely developing before the eyes of all those who have a trained mind to grasp the deeper movements in society. But "new" does not necessarily mean "better." In order that the *new* civilization may be a *better* one it will be necessary for all Christian forces to make tremendous efforts to weave into it the spirit and the principles of Christ and His Gospel. In order to do this intelligently one must know what Christ's ideals, plans, blue-prints and specifications for world reconstruction really are. Studies along these lines are therefore of paramount importance.

The *best method* in studying this paramount subject seems to be, first, to gain a thorough understanding of *Christ's ideal* for individual and group reconstruction; that is, to dig out the general principles which underlie His teaching on the details of life. This will enable us to find out His habitual attitude toward all problems confronting Him, and such knowledge will serve

us as a guide in applying Christ's basic principles to the different phases of modern life. We will, therefore, start out by studying Christ's teaching on the kingdom of God:—the form, use, origin and meaning of the term; the constitution and laws of God's kingdom; and finally compare it with its counterpart, the "kingdom of the world."

I. "Kingdom of God" is Christ's Keyword

That the phrase "kingdom of God" in its various forms was the keyword of Jesus' teaching can be proved, (1) by its *frequent* use, occurring about one hundred and nine times in the Gospels:—in Matthew, fifty; in Mark, fifteen; in Luke, thirty-eight; and in John, three times; (2) by its *continuous* use from the very beginning of His public ministry to His ascension (Mark 1: 15; Matt. 6: 10; Matt. 10: 7; Luke 10: 7; Matt. 24: 14; John 18: 36, 37; Acts 1: 3); (3) by the *frequency* of its use in the various periods of Christ's ministry. The less frequent use during the first half of Christ's ministry is not due to any uncertainty concerning His real mission, but rather to the fact that the term had a fixed political and social meaning in the minds of the Jews, which Christ wished first to correct. It was considered a revolutionary term with inflammable associations, like the explosive slogans, "Liberty," "Democracy," "Self-determination," etc., in modern times; (4) by Christ's use of it as a *summary designation* of His entire teaching. His message was the "Gospel of the k." (Matt. 24: 14); or the "word of the k." (Matt. 13: 19); or the "making known of the mystery of the k." (Matt. 13: 11); when they understood His teaching, they were "instructed unto the k." (Matt. 13: 52); (5) by the *popu-*

lar belief concerning Christ's claim, as shown by the charges at Christ's trials before the Sanhedrin and Pilate, by the mocking of the soldiers, the superscription on the cross, the request of the thief, etc.

Why did Jesus use the term "kingdom of God" in designating His mission, seeing that it has been so greatly misunderstood in all ages? (1) For *historical reasons,* because it was dear to all Jews as the expression of the sublimest ideal of Israel's religion (Dan. 2: 44; 4: 3). Sound pedagogy holds that successful teaching must connect any new ideas as closely as possible with that which the mind already possesses. (2) Because the phrase expresses the very essence of His *life-purpose* (Mark 1: 15; John 18: 37). (3) Because Jesus, like all successful teachers, reformers and leaders of the people, appreciated the value of a dynamic slogan for arousing and inspiring the masses.

Note. Examples of powerful historical slogans: The Crusaders: "God wills it!" the Reformers: "Justification by faith alone!" the American revolutionary leaders: "No taxation without representation!" the French revolutionists of 1789: "Liberty, equality, fraternity!" during the World War: "Self-determination and democracy!" the British Labour Party: "No cake for anybody till all have bread!" etc.

II. Various Forms of the Term "Kingdom of God"

1. In two passages the word "kingdom" is used without any qualifying word (Matt. 8: 12; 13: 38); in three passages, the kingdom is spoken of as "His" or "My" kingdom (Matt. 13: 41; 16: 28; Luke 22: 30); in three places it is called, "kingdom of the Father"; "k. of the righteous"; "k. of the Son of Man" (Matt. 26: 29; 13: 43; 16: 28). In the rest of

the passages the use fluctuates between the forms, "k. of heaven," in Matthew, and "k. of God," in Mark and Luke. A comparison of the parallel passages in the Synoptic Gospels containing these two phrases as well as the use in the Rabbinical writings prove conclusively that *both genitives have the same meaning*, expressing three ideas: (1) *Origin:* a kingdom which comes from heaven or God; (2) *Character:* a realm composed of men governed by principles which prevail in heaven; (3) *Aim:* its object is to train men for heaven.

2. *Which form did Jesus use?* There are three views:—(1) "K. of Heaven," as in Matthew, adopting the Jewish custom of avoiding the use of God's name from fear of breaking the third commandment; (2) "K. of God," as in Mark and Luke, which Matthew changed into "K. of heaven," because he wrote his Gospel for the Jews; (3) Christ used both terms interchangeably as the rabbis did and as we do (Gilbert, "Revelation of Jesus," 32).

3. The term "kingdom" in the various New Testament passages is used either in the *abstract* sense of rule, royal power, hence meaning kingship (Luke 22: 29; 23: 42); or, as in most passages, in the *concrete* sense of "realm," sphere of dominion, society (Matt. 5: 4).

III. The Historical Roots of the Term Kingdom of God

1. Idea and expression of "kingdom of God" are *fundamental to Israel's religion.* Already in the creation story matter obeys the will of God. In primitive times, the people seem to have considered Jehovah merely as their tribal God; only Israelites, but all of

them, irrespective of character, were the objects of God's care and rule (John 8: 33, 39). Under the influence of the prophets, Israel's religion became more spiritual. Isaiah declared that only the loyal remnant was recognized by Jehovah (Isa. 6; Rom. chaps. 9–11). During the period of foreign rule (beginning with 722 and 586 B. C.), Israel's hope (like that of other oppressed nations) centered around the restoration of their former glorious, often idealized and exaggerated past under David and Solomon. This former condition they expected to have restored to them by the eagerly expected Messiah during a reign described in the most vivid and dazzling colours (Isa. 2: 3; Dan. 2: 44). And the darker the times the stronger grew the hope!

2. The *contemporaneous Jewish conception of God's kingdom.* (1) In the time of Christ, a few nobler minds believed Israel's mission in the world to be not so much to *rule over* the Gentiles, as to bring to them the knowledge of the true God (Luke 2: 32). But the popular idea of the kingdom of God was thoroughly political, nationalistic and imperialistic. It was to be a monopoly of the lineal descendants of Abraham, only Jews were to be full citizens, the Gentiles were merely subjects. The Rabbinical laws were to be the laws of the land (Matt. 11: 10; 15: 43; Mark 10: 37; Acts 1: 6). (2) This kingdom was to be set up by a *sudden catastrophic* intervention of God, either by Jehovah directly (Dan. 2: 14), or through the Messiah. The Zealots tried to hurry on the cataclysm by inciting the people to rebellion. Hardly any one in those times believed in a gradual, orderly process of establishing God's rule on earth.

In this atmosphere, charged with Messianic elec-

tricity, John the Baptist and Jesus carried on their ministry. This explains, (1) the tremendous excitement aroused by their proclamation that the kingdom of God was at hand, and (2) the ease with which false Messiahs found always ready followers.

Questions:

1. In what forms is the tendency to materialize the idea of God's kingdom still at work to-day?

2. How do the aspirations of Jewish imperialism in Christ's time differ from those of the imperialists of modern times?

CHAPTER VIII

CHRIST'S CONCEPTION OF THE KINGDOM OF GOD

Parallel Readings:

Freemantle, "The World as the Subject of Redemption," 1–40.

Bruce, "The Kingdom of God," 43–62 and chap. 12.

Stalker, "Ethics of Jesus," chaps. 3, 4, 5 and 6.

Vollmer, Philip, "Modern Student's Life of Christ," 80 and 301.

Fallett, "The New State," 258–295.

Vedder, "The Gospel of Jesus and the Problems of Democracy," 29–32.

Randall, W., "The Golden Rule Republic."

Sinclair, "Cry of Justice," 346, 785, 842; and "I love thy Kingdom."

Rauschenbusch, "A Theology for the Social Gospel," chap. 13.

"Christ and Civilization," 81–119.

Rauschenbusch, "Christianizing the Social Order," 48–68.

Mathews, S., "Social Teaching of Jesus," 54–62.

Dalman, "Words of Jesus," 156–161.

SINCE evidently Christ's teaching on the kingdom of God is the quintessence of His Gospel, it follows that no one is intellectually prepared to understand Him adequately until he has grasped His real meaning of this fundamental conception.

I. DIFFICULTIES IN DEFINING CHRIST'S IDEA ON THE KINGDOM OF GOD

1. Precisely what Jesus meant by the "kingdom of God" has always been sharply disputed. The rea-

sons for this contention are the following: (1) Jesus Himself never gave an *exact definition* (except in a general way, as in Matt. 6: 10); partly because logical definitions are not as customary among Orientals as with the Occidentals, and partly because the root-idea was quite as familiar to His hearers, as are to us, *e. g.*, the general conceptions conveyed by terms like "democracy," "liberty," etc. (2) The term contains a *figure* and hence is suggestive rather than expressive of one single, sharply limited conception. (3) Jesus used the term *inclusively, i. e.*, expressing by it a variety of phases and aspects of the general idea. And this very wideness, comprehensiveness and elasticity is a drawback when a precise definition is attempted. (Just as to-day with broad terms like "salvation," "democracy," "socialism," etc.) (4) Jesus put *new meanings* into this ancient term, differing from those connected with it in the Old Testament and contemporaneous Judaism. Confusion is therefore inevitable, unless careful discrimination is practiced. (The process of "converting" languages may be witnessed wherever Christianity has been accepted.) (5) Jesus may have *modified* and *clarified* His conceptions in the course of His public ministry, as growing men do; He certainly shifted the emphasis from one phase to the other as occasion demanded. (6) The great idea, and even the very term, soon *passed out of the consciousness of the Church* and thus its full meaning was first obscured and then forgotten, as in the cases of the terms, "Gospel," "salvation," "saint," "faith," "justification," etc.

2. *The only method* by which to get at the variety of meaning of this rich term is by induction, that is, by the exegetical process of first analyzing and then

grouping the individual passages in which the term or the idea occurs. These passages may be grouped into three classes, teaching respectively, (1) that the kingdom of God *has come* and is here; (2) that it *is coming* and (3) that it *will come.*

II. The Kingdom of God on Earth a Present Reality

Christ declares that the kingdom of God is not merely a post-mortem expectation, but a present and very potent reality. It is present in and among men in exact proportion as its principles and laws are obeyed and thus its blessings enjoyed (Luke 17: 20, 21; Matt. 11: 12; 12: 28).

In what sense is God's kingdom already present?

(1) As a *sublime ideal,* a plan, a program, a platform, to be accepted, pursued and gradually realized by God's people; not, however, in the sense of an unattainable dream, a Utopia, but of a glorious vision which is capable of being actualized, in proportion as individuals and social groups become imbued with it (Matt. 6: 33; 13: 44–46; 19: 12 and Bruce's definition in his "Kingdom of God," 252). This ideal of perfect and joyful obedience is already realized, completely in heaven and partially on earth (Matt. 6: 10).

(2) God's kingdom is already established on earth in the sense of a *subjective state* of all individuals that have been truly converted and thus have submitted their lives to the spiritualizing, ennobling and sanctifying control of God's will, by which the anarchy of warring impulses, lusts and passions is reduced to order and the fruits of the spirit are growing. This is known as "the state of grace," the individual aspect of God's

kingdom, or heaven in the soul (Luke 17: 20–21; Mark 10: 15; Matt. 5: 3; 13: 44–46; 25: 34, 46; John 3: 5, 15, 16; Gal. 5: 22; Rom. 5: 1–14).

(3) God's kingdom is present in the sense of a *society,* composed of converted individuals, willing to have their political and social life controlled by the spirit, the constitution and the laws of God's kingdom. This is known as the *social* aspect and conception of the kingdom and is the logical extension of the individual phase (Matt. 13: 24–30; 44–50; 21: 43).

(4) This aspect of God's kingdom, as one to be established on earth at once, was the *outstanding feature* of the teaching of Christ and His Apostles. The "waiting-room" and post-mortem idea of religion is foreign to the New Testament and has robbed the Church of great spiritual and social power over men and institutions. When our Lord declared, "My kingdom is not *of* this world," He meant to imply, that it did not originate in this world, was not founded on the principles of this world, and will not use for its spread and protection the means of this world; but He never, *never* meant to say that it will not be established in this world until in the far distant future, or that it is only established in heaven, to receive the Christians when they die.

(5) The *blessings* and *privileges* of the kingdom in its individual and social aspects are described in many places, both in plain and in figurative language, as pardon, acceptance, fatherly care, soul-rest, life, the many fruits of the spirit, freedom from anxiety (Matt. 5: 3, 10; 6: 32, 33; 11: 28; 13: 44–46; 21: 33; Mark 10: 27; Luke 19: 9; John 3: 16).

Note. Wide reading, discussion and writing on the many *social aspects* of God's kingdom should be encouraged because this

phase is most fundamental to Christ's teaching and is the one greatly obscured in the Church.

III. The Gradual Development of God's Kingdom

Christ as well as universal experience teach clearly that the kingdom of God is not a ready-made, finished product descending from heaven to earth, suddenly and miraculously, but a movement following the Divine laws of progressive development apparent in all the universe. It is here, in the beginning, but it is constantly *coming*, as to extensive and intensive expansion. This aspect Jesus stresses in the four pairs of His "kingdom-parables," in Matthew 13: 13 and Mark 4: 26–28. The first pair, "The Seed Growing Secretly" and "The Fourfold Soil," teaches the dynamic character of the Gospel, the gradual unfolding of its life-germ from within, without mechanical or violent means, and the influence of personal and social environment upon its healthy growth. In the second pair, the "Mustard Seed" predicts the extensive and universal growth of the kingdom (embracing all races, nations, classes and moral conditions, Mark 8: 28; 28: 19), while the "Leaven" stresses the inwardly transforming and regenerating influence of the Gospel. The pace of this growth depends upon the willingness of individuals and social groups to submit their conduct to the laws of the kingdom. Some have understood Christ to mean that the kingdom was to be coextensive with all society, so that the whole world would be so thoroughly transformed by the principles and practices of God's rule as to cease to be distinct from it. Then the Church would become superfluous and would cease to exist as a separate organization

(Rev. 21: 22; Vollmer, "The Reformation," 91). The third pair, the parables of the "Merchant" and of the "Husbandman," teach that the kingdom is of supreme value to men and must be appropriated by a distinct act of man's will and at any cost. The fourth pair, the "Tares" and the "Dragnet" predicts that there will be a constant conflict between the pure and impure elements in the world and the children of the kingdom must courageously weather the storm.

IV. The Glorious Consummation of the Kingdom

When thinking of the perfection of God's kingdom on earth Jesus predicted: "It *will* come." This is known as the eschatological aspect of the kingdom (Matt. 6: 10; 7: 21, 23; 8: 11; 13: 40–43; 26: 29; Mark 9: 1).

Note. Modern scholarship has offered other interpretations of the various sayings of Christ on the kingdom of God and allied subjects. (1) Some hold that from first to last Jesus held the extreme Jewish Apocalyptic views regarding the kingdom of God, namely, that it would fall down from heaven ready-made, by a sudden catastrophe; that this would happen during His lifetime and that He was the promised Messiah to set up the new kingdom. This being Christ's view, all passages that are not clearly eschatological and catastrophic are to be rejected as the mistaken reports of the Gospel writers or their sources. This view either rests on the belief that Christ was a mere man, subject to error, or it is explained by the "Kenotic Theory," according to which Christ laid aside His omniscience during the period of His incarnation (Phil. 2: 5–11; Mark 13: 32; Acts 1: 7). (2) Others hold the *opposite view,* namely, that Christ in all His sayings on the subject represented the kingdom of God exclusively as a social, spiritual and already present community of God-controlled men, and that He was entirely free from Jewish Apocalyptic ideas. But the primitive Church and the writers of our Gospels uncon-

sciously coloured some of the passages by their own Apocalyptic predilections. (3) Still others distinguish *different stages* in Christ's doctrinal development, holding that during His earlier ministry Christ was an apocalyptic, but when His early hopes were disappointed He developed the more spiritual aspect of God's kingdom as a present reality; or that He stressed the idea that the cataclysm was yet in the future, though very near. This view is exegetically untenable, because both aspects of the kingdom, the present and the future, run side by side through the entire teaching of Christ, yea, are even embraced in one and the same passage (Mark 10: 15; Luke 18: 17).

We believe our interpretation is truer to the sources. History offers many illustrations of how great revolutions—of a bloody or a quiet character—have worked silently for longer or shorter periods. Then when the undermining process had gone far enough, the old structure caved in, either in a spectacular way as in the upheavals of the Roman Empire, the Reformation, the English, American, French, Russian and German political revolutions, or in a silent manner, in industry, art and science, when new ideas finally became victorious.

V. Christ's Social Gospel in the Apostolic Church

Parallel Readings:

Rauschenbusch, "Christianity and the Social Crisis," Chap. III.
Dobschütz, "History of the Apostolic Church."

1. Christ's ideal for world regeneration lies clearly back of the Apostles' teaching, and they also use Christ's favourite keyword, "kingdom of God," for expressing the essence of the Gospel (Acts 8: 12; 14: 22; 19: 8; 20: 25; 28: 23, 31; James 2: 5; 1 Cor. 4: 20; 15: 50; Rom. 14: 17). Yet compared with the Synoptic Gospels they use the term but rarely: in Acts,

eight; Paul, fifteen; James, five; Peter, two; Hebrews, two, and Revelation, five times.

2. Reasons for the paucity of the term "kingdom of God" in the Apostolic writings: (1) The distinctive conception had receded from their consciousness; (2) the term had revolutionary associations in the minds of Jews and Gentiles (Acts 17: 7); (3) to the Gentiles, the thought as well as the term were unfamiliar and it was found advisable to interpret both to them by using different but synonymous thought-forms and terms, such as "life," "salvation," "redemption," etc. (4) Much of the more incisive teaching of Christ and His Apostles may have been suppressed later (Rauschenbusch, "Christianity and the Social Crisis," 95–97).

3. The *twofold sense* in which the Apostles chiefly use the term "kingdom of God" are: (1) As a present individual and social possession (Rom. 14: 17; 1 Cor. 4: 20; Col. 1: 13). (2) As a future condition and blessing on a renovated earth and in heaven (1 Thess. 2: 12; 2 Tim. 4: 18; 2 Peter 1: 11).

4. The immediacy of the future phase of the kingdom loomed so largely in the hopes of the Apostolic Church that the New Testament contains over three hundred passages alluding to Christ's speedy and visible return to earth for the purpose of completing the establishing of God's kingdom (Rev. 8: 18–25; Rev. 20 and 22).

5. *Social Work of the Apostolic Church.* While waiting for Christ's glorious return the Apostles and other leaders strengthened and extended the "brotherhood" founded by Christ. They withdrew their converts from their former religious associations (the Jews gradually, but the Gentiles promptly), organiz-

ing them into "churches." These were really social organizations on a religious basis, exhibiting strong community features, such as economic communism (Acts 2 and 4), and jurisdiction even in secular matters (1 Cor. 6: 1–11). Almost all of our modern social problems were pressing upon them also, and the book of Acts and the epistles give a graphic view of actual social conditions in the Apostolic Churches, and show how skilfully the primitive church leaders handled these knotty problems of marriage and divorce, woman's rights, slavery, the relation to government, the conflict between capital and labour, poverty, etc.

CHAPTER IX

CONSTITUTION AND LAWS OF THE KINGDOM OF GOD

Parallel Readings:

Hastings, "Dictionary of Christ and the Gospels," II, 290 ("Originality") and II, 607 ("Sermon on the Mount").

Harnack, "What is Christianity?"

Vollmer, Philip, "The Modern Student's Life of Christ," 116–124, 288.

Ross, G. A., "The Universality of Jesus."

Friedlander, "The Jewish Sources of the Sermon on the Mount."

Brewster, H., "The Simple Gospel."

King, H., "The Ethics of Jesus," 191–275.

Votaw, Art., Sermon on the Mount, in extra vol. of Hastings' Bible Dictionary.

Kent—Jenks, "Jesus' Principles of Living," 56–59 (Golden Rule).

Brown, C. R., "The Religion of a Layman."

Strong, "New World Religion," 122–185.

Schullerus, D. Adolf, "Die Bergrede in Predigt und Unterricht."

Bruce, "Kingdom of God," 63–84.

Heuver, "Teaching of Jesus on Wealth," 197–198 ("Originality").

"Die Bergpredigt bei Luther, Eine Studie zum Verhältnis von Christentum und Welt."

Baumgarten, O., "Bergpredigt und Kultur der Gegenwart" (Rel. Volksbücher).

Lichtenfeld, "The Sermon on the Mount in the Light of Contemporary Jewish Thought."

I. The Constitution of the Kingdom of God

1. The Christian life of the citizens of the kingdom

of God is not created and their conduct is not to be regulated by external laws and rules, but by the indwelling of the Holy Spirit creating a disposition to please God (Rom. 8: 9, 14, 15; 2 Cor. 3: 6; 5: 14). This Divine life in the souls of men, however, has as a matter of course developed in the long history of God's dealings with mankind definite ethical principles, moral laws and rules of right conduct. In their purest form these are contained in the New Testament. Their function is not to create Divine life, but to serve as ideals, standards and guides (Rom. 8: 3; Matt. 5: 3–9; Rom. 6: 1–14). Only in this sense may we speak of them as the constitution and laws regulating the affairs of God's kingdom.

2. About the summer A. D. 28, when His popularity stood at its height, Jesus organized His forces by appointing twelve of His disciples as Apostles and by laying down the fundamental principles of His teaching in what is known by the non-committal designation of the "Sermon on the Mount," but which should rather be called "The Constitution of the Kingdom of God." This discourse is undoubtedly the most important document of Christianity and should be considered the charter of the Church, containing the summary of Christ's teaching and thus occupying in the New Testament the place which in the Old Testament is held by the Ten Commandments.

Note 1. As the Sermon on the Mount and the rest of Christ's teachings contain many echoes of the Old Testament and Rabbinical ideas the question has been raised, as to what extent and in what sense Christ's teaching is original. In deciding such a question we must keep in mind that with Jesus, as with all great men, originality consisted not in "rootlessness" of teaching, nor in giving expression to novel ideas, nor in using sensational language, but rather in that well-known but indefinable secret of

personality, "in His ability to separate the true from the false, the permanent from the transient, the perfect from the imperfect, and to bring this whole winnowed circle of ideas to their ideal expression" (Votaw). *Carlyle* has said that that man is the most original, who is able to adapt from the greatest number of sources. *Wellhausen* remarks: "The originality of Jesus consists in His ability to single out what was true and eternal from a chaotic mass of rubbish and express it in a spirit and with an emphasis never before nor since done." Any one, therefore, who with sufficient spiritual and intellectual preparation will compare the spirit and fundamental teaching of the Old and New Testaments will undoubtedly come to the conclusion of Nicodemus and of the greatest intellects of the past two millenniums that Jesus is preëminently "a teacher come from God" (John 3: 1).

Note 2. On the critical questions concerning the sources, the integrity of the Sermon on the Mount, etc., articles in Bible Dictionaries and Lives of Christ may be consulted.

II. Outline of the Sermon on the Mount

Matthew, chapters 5–7; Luke 6: 20–49.

Subject: The Principles of the Kingdom of God set forth in Contrast with the Spirit of the Times.

I. *The Citizens of the Kingdom* (Matt. 5: 3–16; Luke 6: 20–26).
   1. Their *character,* as the source of their happiness and privileges (Matt. 5: 3–12; Luke 6: 20–26).
   2. Their *Mission* in the World: purification and illumination. As salt is used to keep the food wholesome, so Christians were to sweeten the life of their community (Matt. 5: 13–16).

II. *The Relation of Christ's Gospel to the Old Testament Religion.* The Gospel demands a larger fulfillment of the law, an inner righteousness, a more spiritual interpretation (Matt. 5: 17–48; Luke 6: 27–42).

1. *The Gospel is the perfection of the Mosaic Law.* Christ denies the charge of rejecting the principles of the law, affirms its validity but demands a more profound obedience (Matt. 5: 17–20). The righteousness of the Pharisees was hollow and unreal (Matt. 23: 2, 3).
2. *Illustrations showing what true obedience to the deeper meaning of the law* and what the higher righteousness of the Gospel involves (Matt. 5: 21–48).
   (*a*) Not only no killing, but no spirit of hatred and animosity, manifested in anger and bitter language (Matt. 5: 21–26).
   (*b*) Not only no physical adultery, but no impurity of thought (Matt. 5: 27–32). For the sake of purity no sacrifice is too great. Jesus rebelled against the low view of woman and demanded real protection for her.
   (*c*) No oaths, but simple truthfulness at all times (Matt. 5: 33–37). Christ sweeps away the false idea that only an oath pledged a man to tell the truth (5: 33 is a combination of Lev. 19: 12; Num. 30: 2 and Deut. 23: 21).
   (*d*) Not only no retaliation but service outrunning even selfish demands (Matt. 5: 38–42). To press in this passage what are mere illustrations for the purpose of ridicul-

ing this grandest of all moral precepts betrays little knowledge of psychology and history.

(*e*) Not limited but universal love, like God's love (Matt. 5: 43–48). The phrase, "hate thy enemy" is not found in the law, but was considered a logical inference: "Whosoever is not my neighbour, may be hated." According to 5: 45, divine sonship from God's side belongs to all men irrespective of moral character; by conversion a man is to realize and respond to it.

III. *Fundamental Principles of the "Kingdom-Religion"* (Matt. 6: 1–34). Chapter five having set forth the indispensable character demanded of all citizens of the kingdom, chapter six sharply criticizes the low religious ideals of the Jews and the works of righteousness practiced by them.

1. *Sincerity and purity of motive in religious exercises,* illustrated by almsgiving, prayer and fasting (Matt. 6: 1–18). The "vain repetitions" refer to 1 Kings 18: 26. The Lord's prayer is an epitome of the Gospel. While even Theodore Zahn concedes that most of its separate phrases can be paralleled from Jewish sources, yet as a whole the prayer remains unique. Compare the two versions in Matthew and Luke. Analyze the petitions.

2. *Right Conduct Toward God* (Matt. 6: 19–34).

(*a*) Single-hearted loyalty, with no di-

vided allegiance; men must not have two objects in life. A warning against the vice of avarice, so common among the Pharisees (Matt. 6: 19–24).

(*b*) Trust in God for all our needs. Undue anxiety betrays distrust (Matt. 6: 25–34).

3. *Right Conduct Toward Men* (Matt. 7: 1–12). The first fourteen verses are a loose series of sententious sayings, not very closely connected with the preceding.

(*a*) No self-righteous censoriousness, which was the weak point of the Pharisees (Matt. 7: 1–5).

(*b*) Self-respecting discrimination in our zeal to please others (Matt. 7: 6).

(*c*) Ask for wisdom of God to deal rightly with men (Matt. 7: 7–11). A father never disappoints his children.

(*d*) Follow the Golden Rule as a safe guide to right conduct (Matt. 7: 12). In negative form this rule is found in Tobit 14: 15: "And what thou thyself hatest, do to no man," and in Hillel's tract on the "Sabbath," 31a: "What is hateful to thee, do not to thy neighbour," and Ecclus 31: 15 reads: "Consider thy neighbour's liking by thine own." Similar proverbs are found among all nations, but

always in the negative, while Christ puts the thought in the positive form, teaching a morality of generosity.

IV. *The Epilogue of the Sermon on the Mount* (Matt. 7: 13–27; Luke 6: 43–49).

An exhortation to practice the ideal kingdom-life in three pairs of contrasts: the broad and narrow ways (based on Gen. 2: 9, 17 and Deut. 30: 15, 16; Ps. 1: 6); the good and bad trees, and the well- and ill-built house.

1. Realize that entrance into God's kingdom is difficult (Matt. 7: 13–14).
2. The more so, as there are many false guides (Matt. 7: 15).
3. Remember that the acid test as to the kingdom-life is works, not words; practice, not profession (Matt. 7: 16–23).
4. The only lasting foundation for individual and group salvation is obedience to the Gospel of the kingdom (Matt. 7: 24–27).

Questions:

1. Does the Sermon on the Mount teach new truths, not found in the Old Testament?

2. For what kind of people is the Sermon on the Mount meant to be the law?

3. Is the Sermon on the Mount livable, that is, realizable on earth?—also under present economic conditions?

III. The Three Fundamental Laws of God's Kingdom

Parallel Readings:

King, H. C., "The Ethics of Jesus," 30 (on "Love").

Speer, R., "Principles of Jesus," 49, 199.

Hastings, "Encyclopædia of Religion and Ethics," VI, 310 (Golden Rule).

Poems and Quotations: Whittier, "O Brother Man;" Tolstoy, "In a Siberian Church" ("Cry of Justice," 374).
Drummond, H., "The Greatest Thing in the World."
Rauschenbusch, "Dare We to be Christians?"

In the Sermon on the Mount and throughout the entire New Testament three laws or principles are constantly emphasized as fundamental and essential to the Christian life—the law of *love,* the law of *service* and the law of *sacrifice,* all three being summed up in the Golden Rule.

1. *The Law of Love* (Matt. 7: 21–23; Matt. 10: 34–40; Rom. 13: 8–10; 14: 10; 1 Cor. 13: 1–3; 1 John 4: 20). (1) Love is the law of the origin and maintenance of life in the whole universe, animal, plant and mineral life included. (2) A clear distinction should be made between love as a natural instinct in parents, especially mothers, friends and members of opposite sexes, and ethical love. Love in the first sense is prompted by natural affinities without any effort. Being inspired by the object of its affection, it is non-moral and in constant danger of becoming even immoral. *Christian love,* on the other hand, is not a spontaneous growth, but an acquired state of character; an expression of the Divine life in the soul, the foremost fruit of the Spirit. Its development costs continuous effort and a determined struggle with innate selfishness. It is not a fleeting emotion, but resides in man's will as a consciously formed determination to do right to everybody (including the degraded and even one's enemies), as a matter of principle and from a sense of duty. It is disinterested and frequently not at all inspired by its object. It is the source as well as the expression of the highest morality. As human nature is controlled by selfishness, Christian

love needs constant nurture. The *objects of our love* should be God, ourselves, our blood-relations, the brotherhood and the various social groups, including one's personal, business and national enemies. Luke 10: 25–28 coördinates love to God and our fellow-men, declaring love to men to be as necessary to salvation as love to God, while Matthew 25: 40 and 1 John 4: 12–20 even stress that our love to the invisible and self-sufficient God can only be expressed by active love to our fellow-men. How the *standards of measuring* the strength and breadth of our love are raised higher and higher in the course of progressive revelation appears from a comparison of the following passages: Leviticus 19: 18; Matthew 19: 19; Luke 10: 29; John 13: 34.

2. *The Law of Service* is stressed by Christ's example (John 13: 1ff.) and teaching (Matt. 20: 28; Luke 22: 27; Matt. 25: 40, 45). Service is inspired by love and is the expression of the law of interdependence as the condition of human progress. Every product of civilization that we enjoy has cost a great variety of services rendered by the dead and the living and many millions to-day are "serving" in untold capacities for the benefit of others. Christians should seriously work and pray for economic conditions when all human activity shall be based on and be inspired by, the principle of mutual service instead of exploitation and profit. Actual experience shows that material profit is by no means the strongest motive for man's best achievements (Strong, Jos., "The New World Religion," 171).

3. *The Law of Sacrifice,* as the climax of the laws of love and of service. In this also, Christ is our example and inspiration (John 3: 16; Rom. 5: 6, 8;

Luke 9: 23). Without the shedding of blood—literally and figuratively—there is no redemption. Serious work for "kingdom conditions" have at all times exposed the "idealists" to persecution and death. The social gospel, therefore, must magnify the cross of Christ. But the sacrifice must be *social, i. e.,* benefiting others; not a self-investment for glory and success, nor for the benefit of a few as in dynastic and commercial wars.

4. *The Golden Rule* (Matt. 7: 12) sums up these three laws of God's kingdom in one tersely expressed principle. Pouget writes: "The bona fide application of the Golden Rule for one week by everybody would so change the world that it would be simply unrecognizable." But as yet mankind is to a large extent living under the "rule of gold." (For further discussion of the Golden Rule consult the outlines of the Sermon on the Mount.)

IV. Various Definitions of the Concept, "Kingdom of God"

Having discussed the various aspects of the New Testament teaching on God's kingdom we are prepared to attempt a more comprehensive definition of Christ's ideal for world reconstruction. We will first give Christ's, Paul's and our own, followed by a few of the more characteristic definitions by recent authors. (1) *Christ:* "Thy kingdom come;" that means: "Thy will be done on earth as it is in heaven." (2) *Paul:* "The kingdom of God is not (does not consist in) eating and drinking (ceremonialism and asceticism), but righteousness and peace and joy in the Holy Spirit" (Rom. 14: 17). (3) *Vollmer:* The kingdom of God is an ideal, but partially realized society, com-

posed of all those willing to submit to Divine control, scattered all over the world and found in every social group; without any outward organization, forming, however, a spiritual unity and a living organism, being closely held together by the laws of love, service, and sacrifice; imperfect here, but triumphant in the world to come. (4) *Edersheim:* "The kingdom of God means the rule of God manifested in and through Christ, gradually developing amidst hindrances; triumphant at Christ's second coming and finally perfected in the world to come" ("Life and Times of Jesus," I, 270). (5) *Stevens:* "The domain in which God's holy will is done in and among men" ("New Testament Theology," 28). (6) *Rauschenbusch:* "Humanity organized according to the will of God" ("A Theology for the Social Gospel," 142).

For additional definitions consult, Shailer Mathews, "The Social Teaching of Jesus," 29.

V. Defective Conceptions of the Kingdom of God

The progress of "the coming of the kingdom" has been retarded partly by the wrong or one-sided ideas of it which have been and still are entertained. The following have become historical: (1) A mere *subjective state of conversion* of the individual. Preparing the individual stones for the reconstruction of the whole temple is certainly indispensable; but in doing so, the real aim of this work, which is the regeneration of society as a whole, should never be lost sight of. (2) *The visible Church* viewed either (*a*) as one closely organized compact body (as the Roman Catholics hold); or (*b*) as an abstract unity of all professing

Christians, in the sense of "Christendom"; or (*c*) as the "invisible Church," consisting of the true Christians in all churches. The kingdom of God is a much wider conception than this, comprehending the ethical life of humanity as a whole. The family, the state, industry, business, science, art, all human pursuits and interests, are to be included and governed by its spirit. (3) In Christ's mind the kingdom of God is not identical with nor limited to a future "*millennium*," for He teaches most emphatically that in a true, though not perfect sense, it is already here, and according to Daniel 7: 14 it is an everlasting dominion, "which shall not pass away." (4) God's kingdom is not merely a political, social or *economic organization*, as the founders of the Holy Roman Empire (800-1806), some Anabaptists, the Scotch Covenanters, the Pilgrims and some socialistic and communistic bodies believed. These people borrowed some of Christ's social ideals, but applied them in a narrow, materialistic and often irreligious spirit. (5) "Kingdom of heaven" is not merely another name for the *Life of the Redeemed in heaven* after death. Heaven is a part of God's kingdom, but only a part.

Questions:

1. How far is Christ's teaching on the kingdom of God understood by the average Christian to-day?
2. What are the reasons for the prevailing vagueness?
3. In your opinion, what definite classes and individuals are (1) hastening, and (2) retarding the fuller establishment of God's kingdom in Christ's sense?

VI. The Kingdom of the World

Parallel Readings:

Rauschenbusch, "A Theology for the Social Gospel," chaps. 8 and 9.

Gardner, "The Ethics of Jesus and Social Progress," 86–112.
Royce, Josiah, "Problems of Christianity."
Dalman, "Words of Jesus," 162–178.
Hastings, "Dictionary of Christ and the Gospels," II, the art. "world" and "worldliness."
Harnack, "Expansion of Christianity," Bk. II, chap. 2.
Southard, E., "The Kingdom of Evils. Psychiatric Social Work presented in One Hundred Case Histories."

The counterpart and deadly enemy of God's kingdom is what the New Testament calls pregnantly, "The *World,*" or the "kingdom of the world."

1. Here is another of Christ's fundamental teachings which needs careful restudying by modern Christians. By "world" the New Testament means much more than a few tabooed amusements or social indulgences. "The world" is a spiritual organism of individuals, groups and institutions controlled by principles totally or partially opposed to the spirit and the three laws of God's kingdom. Understood in this sense, there is a large amount of the "world" in our Churches and in all of our social institutions.

2. *Detailed teaching on the "World."* (1) The "world" in its ethical sense stands in deadly *opposition to God* (James 4: 4); Satan is its *founder* and king (Gen. 3: 1ff., 6: 1–6; John 14: 30; Rev. 12). (2) As to its *principles,* methods and fruits the world is evil (John 7: 7; Gal. 5: 19). (3) There is a deadly *conflict* going on between the two kingdoms which will end in the defeat of the prince of this world (Matt. 13: 38–43; 15: 13; John 16: 33). (4) The successful weapon against the world in and among us is *faith* in Christ (John 5: 4).

PART III

The Kingdom and the Individual

CHAPTER X

THE SOCIALIZED INDIVIDUAL

Parallel Readings:

Gardner, "The Ethics of Jesus and Social Progress," 113–157.

Schaeffer, W. O., "The Supreme Revelation," 112–135.

Peabody, "The Approach to the Social Question."

Kent, "Social Teaching of the Prophets and Jesus," 198–211.

Mathews, S., "Social Teaching of Jesus," chap. 2.

Randall, Herman, "The New Light on Immortality."

Kent—Jenks, "Jesus' Principles of Living," 27–29 and chaps. 4, 5 and 8.

Hastings, "Encyclopædia of Religion and Ethics," 219 ("Individualism" by Eucken), and 597.

Rauschenbusch, "Christianizing the Social Order," 116–117 (What is Salvation).

Barbour, G. T., "A Philosophical Study of Christian Ethics" (chaps. 2 and 3 on the value of the individual).

Wilde, Oscar, "The Soul of Man in Modern Socialism."

Abbott, L., "Christianity and Social Problems," 179–224 and 351.

Robinson, James Harvey, "The Mind in the Making."

Bruce, "Kingdom of God," chap. 7.

Driver, "Com. on Genesis," chaps. 1–3.

Rauschenbusch, "A Theology for the Social Gospel," chaps. 4, 5 and 10.

Dalman, "Words of Jesus," 184–194 ("Father").

Speer, R., "Principles of Jesus," 29, 33, 37, 57, 145, 177, 181.

Stalker, "Ethics of Jesus," chap. 13.

Hastings, "Encyclopædia of Religion and Ethics," on "Love," "Happiness," "Hatred," "Hedonism," "Egoism," "Conscience," "Habit," "Antisemitism."

Poems and Quotations, "Cry of Justice," 85, 227, 228, 353, 496, 769, 777.

I. Christ's Method of Social Salvation

The method pursued by Christ and enjoined upon His followers for putting His kingdom-ideal into practice here and now is to work for *the regeneration of the individual.* This is the natural, the only workable and successful method. For several reasons: (1) The individual is the unit of society and the river cannot rise higher than its fountain; (2) hence the units must *be* right before they can sustain right relations with each other. An organic whole cannot be better than its constituent members. The social principles of Christ's teaching can only save society in proportion as they are embodied in the life of the individual. (3) Therefore, whenever God or good individuals have introduced righteous rules and institutions ahead of time, they were not carried out in a righteous spirit because there was not a sufficiently large number of good individuals to realize them (Lycurgus, Moses, Acts 15: 10). Paul's doctrine that law itself cannot save and that the conduct required by law can only be fulfilled by those whose hearts have been changed is amply illustrated by the history of civilization.

Note 1. Sound thinkers and men of experience have always recognized the wisdom of Christ's method of world-reconstruction. *Fichte* said: "A perfect society is only conceivable with perfect men." *Herbert Spencer:* "There is no social alchemy by which you can get golden conduct out of leaden instincts." A leading *German Socialist:* "Christ's chief efforts were all directed toward creating a new genus of man as a means for establishing ideal social conditions." An American said to *Lenine,* of Russia: "Your whole system is wrong, for it rests on a false assumption. For communism to have a chance of

success you would have to have an exceptionally high standard of culture in the general citizenship, and an unusually large supply of able, honest and energetic men. But such an assumption is false."

Note 2. From these considerations it follows that *three groups of modern social leaders err* and disregard the teaching of Scripture, history, logic, common sense and daily experience. (1) Those that expect highly developed moral characters in people by mere social reforms and improvement of environment. (2) Those that expect the triumph of righteousness in our political and economic affairs from the conversion of individuals and the cultivation of a mere private type of piety, without definite insistence that God must be allowed to rule in the public as well as the private affairs of life. (3) Those who fear that insistence on the "*social*" Gospel might tend to minimize the paramount importance of individual salvation. Both processes must work harmoniously together, for they represent two aspects of the one and only Gospel the Church knows of (Gal. 1:6).

Proceeding to the details of Christ's teaching on the social nature and the mutual relations and duties of individuals, we propose to discuss: (1) man's physical constitution; (2) his moral character; (3) the social nature of men and (4) the chief social virtues.

II. The Physico-Psychical Constitution of Man

1. Jesus entertained a very high opinion of the intrinsic *value and importance of man* as man, stripped of all accidental attributes, such as race, class, education, sex, wealth, etc., and reduced to the essential elements common to all individuals. This idea of man's unique and imperishable dignity is implied in Christ's teaching that God sent His Son to save man; that every one, without distinction, is urged to enter God's kingdom; that Jesus loved man not only as a group but each one individually (not only "men" but also "man"). In this estimate of man, Christ was

far *ahead of His own and of all times.* Naked humanity was never regarded very highly by world standards. The questions have always been: "Who are you? What have you? What know you? What can you do?"

2. *Reasons for Christ's high estimate of man.* The New Testament assumes (1) that man is a *creature of God* in a special sense, without suggesting any theory as to the method of creation, whether by a Divine fiat or mediately. Being a creature, man is a son of God, irrespective of moral character (Matt. 5: 45; 6: 25; 12: 12; 16: 26). (2) Man is a *composite being,* composed of body, soul and spirit; the three faculties of his mind being intellect, sensibility and will. Some passages suggest a twofold (Matt. 10: 28), others a threefold division of man's constitution (1 Thess. 5: 23; 1 Cor. 15: 45, 46; Heb. 4: 12, 13). (3) Man is made in the image of God (Heb. 2: 9), which fact suggests that he is a *personality,* that is, a rational being possessed of self-consciousness and self-determination, both attributes implying freedom of will and responsibility (Luke 15: 12). (4) Each man possesses *individuality,* that is, peculiarities and characteristics, which distinguish one personality from another. Mankind does not present the dull sameness of machine products, but an infinite variety of unique features in body, mind and character. (5) Man is a *social being.* His very constitution destines him for companionship, to merge his life with that of similar beings, while retaining, however, his individuality. In each personality there are powers which attract each other and form new substances—much like chemical atoms. Society is not an aggregate of unrelated individuals, but an organism composed of units drawn together by the

law of solidarity. "Biology teaches that already in the earliest development of life there is a provision for sociability; for as soon as the primeval cell is formed, another grows out from its side, and thus side by side with the struggle for life begins also the struggle for the life of another" (Henry Drummond). Life presents a complicated network of interrelations and interdependencies, and the individual can carry out his life purposes only in union and coöperation with others. In proof of all this, experience shows that men must live together in order to keep their very individuality sound and sane, for excessive individuality is twin-brother to insanity and eccentricity.

3. *Important Inferences from Christ's Estimate of Man's Value.* (1) *Self-respect* and respect from others. What is considered precious by Christ should also be respected by the persons themselves and His fellows. (2) It discourages *self-effacement* and *timidity.* Man is more than a mere part making up a whole, a mere constituent element of a nation, the Church, a fraternal order, or any other social group, a mere cog in a machine. He possesses value in himself, in what he is. This renders man's importance independent of all mere accidents of nationality, colour, age, sex, wealth, and is the firm foundation for the ideal of brotherhood. In the words of Burns: "A man's a man for a' that." (3) It frowns upon the *"superman" theory* in all its forms, condemning overbearing and brutal self-assertion, political autocracy, intolerance in Church and society and exploitation in industry. (4) Christ's high estimate of each individual condemns all life-destroying *relics of barbarism,* such as the duel, war, hazardous amusements, etc. (5) It strengthens man's belief in *personal*

immortality. Man being so important a being, his life must project itself into eternity (1 Tim. 6: 15; Matt. 10: 28; 22: 32).

III. The Moral Character of Man and His Great Possibilities

1. *Christ's teaching on man's sinfulness.* The New Testament authors are unanimous in teaching, expressly or by implication, the *fact* of universal sinfulness (Matt. 1: 21; Luke 5: 24; Rom. 3: 10–19; 1 John 2: 2, 15, 16; 3: 12, 13; 4: 1, 4, 7, 14; James 1: 27; 4: 4). "Excuse it as we may, apologize for our own sinfulness as we will, let us remember that the black, dire fact is here—an opiate in the will, a frenzy in the imagination, a madness in the brain, a poison in the heart. Culture cannot extract it; art cannot conceal it; indifference cannot forego it; foolish cults cannot clear it away" (Frederick F. Shannon). (2) Jesus never *defined sin* abstractly, but always viewed and pictured it in its actual manifestations. The self-righteous priest, the purse-proud miser, the pitiless priest and Levite, the merciless servant were the typical embodiments of sin in the view of Jesus. (3) The general *nature of sin* crops out in three forms: sensuousness, selfishness, godlessness (Rauschenbusch, "A Theology for the Social Gospel," chap. 6). (4) On the *origin of sin* the Synoptists are silent but John 8: 44; Romans 5: 12–21, and 1 Corinthians 15: 47 trace sin back to the fall of Adam from original normalcy, while others hold that sin is inherent in imperfect human nature, and that its survival is due to arrested development, it being a relic of animalism and barbarism in man. (5) Sin has an *enslaving effect*

on individuals and groups and leads to severe punishment here and hereafter (John 8: 32–36).

2. *Christ's Teaching on Man's Perfectibility.* Jesus, however, enthusiastically believed in the salvability of sinful man, and Paul includes even inanimate nature (John 3: 4; 1 Thess. 4: 3–7; 5: 23; Rom. 8: 18–25; Rev. chaps. 21 and 22). Christianity has no sympathy with any philosophy which denies the possibility of change in human nature (Fisk, John, "The Destiny of Man," 118; Angell, N., "The Great Illusion," 200, 362).

3. *Conditions and Methods of Man's Salvation.* (1) *Repentance,* which involves a radical change in thinking and general attitude toward God and man (Mark 1: 15). (2) *Faith,* in the sense of spiritual receptivity, a state of trust in God (Luke 7: 36–50; Matt. 15: 21–28; 8: 5–13; Luke 17: 1–10; Kent—Jenks, "Principles of Living," 120–122). (3) The change resulting from repentance and faith the New Testament calls *conversion,* because by it man turns his back to his sinful past; or *regeneration,* in so far as it is an act of God and a biological process creating a new life in man, gradually weaning him away from his coarse instincts to a life of love; or *justification,* because he has been acquitted by the Supreme Judge; or *adoption* (Gal. 4: 4), because the sinner has now become an obedient child in God's family, while before he was indeed God's son, but a prodigal (Luke 15: 11; Matt. 5: 45; John 15: 12; John 6: 32, 35; 1: 12; Matt. 12: 49). The continuation-process of spiritual training by which a man grows in the graces of the higher life is known as *sanctification* (from sanctus and facio). In modern terms, this whole process of changing human nature might be called a *reconstruction of*

true manhood or the development of a good character. The Bible name for this whole process is *salvation*, which denotes deliverance from sin and the bestowment of spiritual blessings here and hereafter. Jesus prefers the phrase: "entering into the kingdom of God."

4. *The Scope of Christ's Salvation.* Christ's plan of salvation includes everything. "He came to make his blessings known far as the curse is found" (Rom. 5: 15–19). The "world" in its most comprehensive sense, including nature, is the subject of salvation. Hence, even the rescue work which centers in the individual must be saturated through and through by the *social* ideal and spirit. We are saved not merely to enjoy personal freedom from sin or happiness in rapturous feelings; but in order to help save the whole world; and not only in Africa and Asia, but also in America, in our factories and commercial centers. "*Social*" salvation will not follow individual salvation as a matter of course; the Church must definitely plan for and urge it upon society.

Note. Poor substitutes for Christ's method of individual and world salvation are constantly urged upon the Church; but they are not only ineffective, they are positively dangerous, producing just the opposite results from what Christ's salvation will accomplish. Some of these are: (1) Physical and moral *force* in the form of war and other oppressions; (2) *Enlightened self-interest,* in the form of welfare work; (3) *Culture* and *Civilization,* forms of government, science, art, literature, and philosophy (Shailer Mathews, "Social Teaching of Jesus," chaps. 8 and 9).

CHAPTER XI

THE ETHICAL AND SOCIAL CONDUCT OF MAN

Parallel Readings:
Drummond, H., "The Greatest Thing in the World."
Rauschenbusch, W., "Dare We to be Christians?"
Speer, "Principles of Jesus," 57, 181.
Johnson, Ernest F., "The Social Gospel and Personal Religion, Are They in Conflict?"
Moore, "Hindrances to Happiness."
Kent—Jenks, "Jesus' Principles of Living," 52–54.
Rauschenbusch, "A Theology for the Social Gospel," 31–57.
Hunting, Harold B., "Christian Life and Conduct."
Roberts, "Social Etiquette" (Putnam).
Post, Emily, "Etiquette, In Society, Business, Politics, and at Home."

I. The Chief Social Virtues

An unerring proof of personal and social salvation is the presence of the "fruits of the spirit": love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control (Gal. 5: 22, 23), in some state of development, in the lives of individuals and in social groups, such as the family, the state, industry, labour unions, churches, Wall Street offices, and the nation. A distinction between individual and social virtues may be made in thought, but they cannot be sharply separated in actual life, for no act is so personal that it does not affect others.

1. The virtue most characteristic of Christ's Christianity is *love*. (Consult chap. 9 for a discriminating discussion.) Love is not one virtue among others of equal value, but the source, spirit and regulating ele-

ment of all the other virtues, just as the root of all evils from which mankind has always been suffering is lovelessness and hatred (Matt. 22: 34–40). (2) Love is Christ's standard of orthodoxy and "orthopractice" (Matt. 7: 21 and 7: 16–20; Luke 10: 27–28; Matt. 25: 31–46; 1 Cor. 13; Rom. 13: 8–10). (3) Christ exalts man's obligation to love his fellow to an equal plane with his duty to love God (Matt. 22: 39, "a second *like unto it*"). Yea, says He, the only possible way to express your love to God is through loving men (Matt. 25: 31–46; Vollmer, "The Reformation," 58). Paul holds that love to the neighbour carries with it love to God (Gal. 5: 14). (4) Christian love must embrace the family, the brotherhood, special friends, all men, even our enemies (Matt. 7: 12; 5: 43–47; Rom. 13: 8–10).

Note. Opposed to love are the three meanest social vices, which are very prevalent. *Discontent* is the feeling of dissatisfaction growing out of looking on the things we do not have with eyes of jealousy and envy, while *covetousness* refers especially to an inordinate desire, uncontrolled by conscience, to acquire the things another possesses. Here lie the roots of many private quarrels and public wars. Especially the unsocial vice of *jealousy* makes life miserable to most people in all stations of life. It should, therefore, be fought, negatively, in the teaching and training of the individual and, positively, by encouraging fair impartial treatment in all social relations. The rich, the leading men in schools and business should recognize their responsibility in discouraging jealousy by positive measures. No amount of preaching and exhortation will improve matters, if the poor see that a few enjoy all the good things of this world; or if the teacher notices that the principal has his pets, or the student that the professor is not entirely fair in distributing the prizes, etc. Leading men, especially presiding officers in church, Sunday school and meetings should be very scrupulous in letting the honours go around and thus kill by fair treatment the "green-eyed monster."

2. Love is the mother and sustainer of all the other virtues, such as *kindness* (1 Cor. 13: 4) which denotes that manifestation of love which disposes man to be tender, humane and obliging and may express itself in words, manners and actions. It is one of the most attractive social virtues and should be cultivated, (1) because it is a divine element in human nature, (2) because it is good policy, for it works like a charm in family, school, church, office, factory, etc. Harshness is unsocial and very expensive. Shakespeare said: "I do fear thy nature is too full of the milk of human kindness." There is no occasion for such fear in average society. Leaders in social and political reform movements must of necessity be men of firmness. But they cannot attain the highest success, especially in work among the poor and downcast, unless they also cultivate the gentler virtues, such as compassion, kindness, pity, and friendship. Men exert a much stronger influence by their heart-power than by their head and will power. (Point out some instances of kindness in the lives of Jesus, Paul, Lincoln, and others.) Kindness excludes also *cruelty to animals,* for the animal's sake and because of its effect on human character. In 1822 the first law for the protection of animals from cruelty was passed by the British Parliament, and in 1922 twenty of the American states had similar laws. (What about vivisection, as well as hunting, fishing, etc., for mere sport?)

3. Intimately connected with kindness are the social virtues of *politeness, good manners,* courtesy, and etiquette. These virtues should be practiced in home, church, society, on the street, at the table, etc. Christ has been called a "first-class gentleman," and occasionally He rebuked discourtesy and rude table manners

(Luke 7: 36–50; 14: 7–14; John 13: 1; Shailer Mathews, "Social Teaching of Jesus," 162–163). The nature of etiquette may be defined as the art of showing by external signs the internal regard we have for others. They consist in observing the natural conventions of life customary at the time among refined people, in words and behaviour. Extremes should be discouraged because they are apt to lead to insincerity. Brusqueness on the other hand, and boorishness ought to be penalized in some form. In family, labour and diplomatic controversies, it is frequently not the questions themselves which make an agreement difficult, but the spirit, language and manners in which negotiations are conducted. A conciliatory spirit and measured language "will often adjust industrial grievances, whereas a haughty attitude on the part of capital toward labour or unreasonable and rash demands of labour upon capital will strain the social order to the point of disruption" (Prof. Snowden). Another sign that the world is improving is the observation that more people than ever before are interested in acquiring the finer little graces and the indefinable air that bespeaks good manners and good breeding.

Note. A *Gentleman.* The New York *Sun* recently conducted an interesting discussion on the question, "What is a gentleman?" Here is one of the best answers received: "A man that's clean inside and out; who neither looks up to the rich nor down on the poor; who avoids liquor and bad company; who can lose without squealing and win without bragging; who is considerate of women, children and old people; kind to animals; who is too brave to lie, too generous to cheat, and who takes his share of the world and lets other people have theirs." What is there to prevent any young man from qualifying?

4. Christ enjoined unlimited *forgiveness* (Matt.

18: 21–22; Luke 17: 3–4). In Matthew 18: 15 Jesus intimates that the test of true brotherliness is that I am more disturbed by the wrong that I do to my fellow-man than by the wrong that I suffer from him. Hate and an unforgiving disposition are relics of animalism, destroying human happiness, weakening the sense of brotherliness, paralyzing social efficiency, closing the door to God's forgiveness (Matt. 6: 12) and minimizing what has been called "Christ's most striking innovation in morality." For the phrase, "A Christian spirit," is commonly regarded as synonymous with the disposition to forgive.

5. *Sincerity* ("sine cera," without a cover of wax) and *truthfulness.* This virtue excludes (1) all intentional falsehoods and deceptions in all relations of life, including business, politics and diplomacy; (2) intentional half-truths and misleading silence; (3) strong affirmation and exaggerations ("slang"), in conversation, public speech, preaching (avoiding all "professionalism"), in print (loud newspaper head-lines); deceptive advertising, misrepresentation of goods, etc. (4) The first Christians seemed to have regarded oaths as a danger to the principle of truth telling in everyday life (Matt. 5: 37; 12: 36; James 5: 12). (How so?)

Literature:

Kent—Jenks, "Jesus' Principle of Living," 42 (On the use of "slang").

Questions:

1. What is the difference between a falsehood and a lie?
2. What do people mean by a "white lie"? Are there any?
3. Why is a lie one of the greatest wrongs to society?
4. How may the fear of "cant" stifle a manly expression of religion?

5. Is truthfulness in business, especially in advertising, increasing or decreasing?

6. *Tolerance* is that virtue which is willing to grant to others the same rights of belief and expression which we claim for ourselves (Matt. 7: 1; Mark 9: 38–41). It discourages all selfish exclusiveness, party-shibboleths, self-righteous censoriousness and fault-finding. What a different sort of world we would be living in if each one had respect for his neighbour's "peculiar" way of seeking happiness! How many useless and soul-destructive conflicts could have been avoided throughout the ages if this gift had been the common heritage of man!

Questions:

1. Why do people equally sincere and intelligent so widely differ in their opinions on important issues?
2. By what test can independence of judgment be distinguished from obstinacy?
3. What is the difference between religion and theology or orthodoxy?
4. Why does bigotry make men morally unreliable?

7. *Non-resentment and Non-resistance* (Matt. 5: 38–42). The real meaning of this precious teaching is often obscured to well-meaning people by putting a too literal interpretation on the illustrations used by Christ to explain it, while the militarists and other believers in brutality and violence try to make the precept ridiculous. Sincere followers of Christ should, however, never forget that the *spirit* of non-resistance is one of the most fundamental principles by which Christ's religion differs from most others. (2) To get at the true interpretation of this teaching one must take into consideration: (*a*) its oriental garb and its rhetorical form of exaggerating a truth for the pur-

pose of emphasizing its real point. Our Lord Himself did not carry out this injunction literally (John 18: 22–23); (*b*) the fact that its application refers mainly to the conduct of *individuals,* and only secondarily to groups of men and nations; (*c*) that it points first of all to man's *inner attitude* and disposition exhorting him to suppress a feeling which might result in striking back. (*d*) Moreover, the injunction refers to the *means* of resistance. "Do not resist evil *with evil.*" Most assuredly should Christians resist evil; yet not by brutal violence, but by spiritual and moral forces, such as teaching, example, training, heaping coals of fire on the heads of opponents, etc. (Rom. 12: 20–21). This great teaching is intended, (*a*) to free men's minds from the wrong belief in the efficiency for good of violence and brutal force backed by hatred, which still constitutes a very strong remnant of barbarism in human nature; (*b*) to emphasize the great power of *self-control* and patience in trying circumstances, manifesting itself in melting hatred by the warmth of a loving, tolerant and forgiving spirit. The effect of the spirit recommended here, when practiced in sincerity and not as a matter of show or from cowardice, has worked marvels, as many true examples prove.

Literature:
Kent—Jenks, "Jesus' Principle of Living," 108–110.
"Christianity and Civilization," 108.

8. The *Spirit* of *equity* and *equality.* The New Testament recognizes all *natural* distinctions among men, such as are based on sex, family relations, governmental functions, as well as on the inequalities due to physical, mental, moral, religious and temperamental endowments (Rom. 12: 6; 1 Cor. 12; Eph. 6). Yet

love and the ideal of brotherhood require that even these natural differences among men should be bridged over as much as possible and should in no way be magnified. But all *artificial* caste systems, based on birth, wealth, education, etc., must be discouraged and gradually abolished because they conflict with the laws of the kingdom of God, retard the upward progress of the less fortunate classes, perpetuate a bad social system, encourage the remnants of animalism in man and the "superman" theory, strengthen class-distinction and result in mutual hatreds and revolutions (Matt. 23: 8; Gal. 3: 20). Class-consciousness also tends to exclude many men of superior abilities from opportunities for development, compelling them to go through life as stunted personalities. An iniquitous class-spirit is continuously interfering with the natural operation of God's law in the universe (Gardner, chap. 4).

Note 1. The noxious weed of class-consciousness thrives under any form of government. In America there is growing up an aristocracy of wealth, of political power, of "blue blood," of descent from military forebears, etc. Our "Americanization" ideals, if genuine, must include the abolition of all things that tend toward an aristocracy in industry, politics, society, legislation, government, wealth, labour and all other relations among men.

Note 2. The *"Labour Class"* yields to the temptation of class-selfishness as quickly as any other (Vedder, "The Gospel of Jesus and the Problems of Democracy," 21, 22, 601).

Note 3. In the light of Matthew 23: 8 and the general spirit of his Gospel, what may Christ think of many of our preposterous monarchical, ecclesiastical, academic, military and lodge titles? or of the ridiculous, cringing ceremonies enforced by the "higher" classes? or of the foreign marriages on the part of American women in order to enter "high" European society? ("The Shuttle," a novel on international marriages.)

II. Teaching of the Apostles on the Social Virtues

Parallel Readings:
Alexander, "Ethics of St. Paul," 230–281.
Kent, "Social Teaching," 302–312.

Paul's two dominant social aims were (1) to develop socialized citizens, and (2) to unite these individuals in a closely knit brotherhood (1 Cor. 9: 19–23). His great social aim is expressed in 1 Corinthians 10: 33.

Like Jesus, Paul makes *love* the supreme test of true Christianity. There can be no substitute for the genuine article; neither ecstasy, nor profound speculation, nor social service, nor asceticism (1 Cor. 13; Gal. 5: 16–24; Rom. 12: 9–13, 15, 16; 13: 8; Phil. 2: 1–4).

Among the legitimate *daughters of love* Paul stresses sincerity, honesty, humbleness, sympathy, joy, kindness, thrift (Col. 3: 9–13; Eph. 4: 28; Rom. 12: 6; Phil. 4: 4; 2 Thess. 3: 6).

Social service is definitely enjoined; yet not only his means, but also his personal services should a Christian contribute to the morally weak and fallen (Gal. 6: 9, 10; Rom. 15: 1–3; 14: 13). The brotherhood should be very close, including the practice of arbitration (1 Cor. 6: 1–7).

Toward *non-Christians* and enemies honourable relations should be maintained (1 Thess. 4: 11, 12; 5: 15; Rom. 12: 14, 17–21).

2. Some of the noblest expressions of love as the touchstone of Christianity are found in *John* (John 3: 11, 14–18; 4: 7, 8). In 1 John 4: 20 the Apostle uses very severe language against men advocating a type of religion without the practice of social ethics.

James reflects the ideals and practices of the Palestinian Churches which were the most direct heirs of

Christ's teachings. He expresses in clear terms those democratic and social ideals which were the glory and strength of primitive Christianity (James 1: 27; 2: 1–9; 5: 1–6). Also with James, *love* is the "royal law" which is to level all social distinctions.

Peter asserts that in all social relations *love* is the successful solvent (1 Pet. 4: 8–11). A graphic picture of a socially minded Christian is painted in 1 Peter 3: 8–11.

CHAPTER XII

THE INDIVIDUAL AT SCHOOL

HAVING discussed the social nature and moral character of the individual in general we propose in this and the following two chapters to consider in particular three of his most common experiences:—man at school, at play and in the sickroom.

I. JESUS AND EDUCATION

Parallel Readings:

Kent, "Social Teaching of the Prophets and Jesus," 59–95.

Speer, R., "Principles of Jesus," 153, 157, 177, 205.

Hastings, "Dictionary of the Apostolic Church," I, 321 (Jewish, Greek and Christian Education).

1. *Jesus as a Pupil.* (1) Being a true man, Jesus had the mental capacities of normal men; and about the boy Jesus it is expressly reported that He developed physically, mentally, morally and religiously (Luke 2: 51, 52). (2) The remark in Luke 2: 46 implies that Jesus was gifted with a *penetrating mind,* and His reported teachings prove it (Vollmer, "Modern Student's Life of Christ," 287–290, 301–306). (3) Christ's school advantages, however, seem to have been meager. According to Jewish custom He probably went to the parochial school at Nazareth until His confirmation at twelve years of age (Luke 2: 41). The slur of the Pharisees (John 7: 15, 49) renders it almost certain that He did not attend any of the higher schools, such as the Scribal College at Jerusalem. (4)

Yet through private reading, meditation, observation and association with all classes of people, including such with a higher education, He must have absorbed a great amount of knowledge, tact and wisdom. (5) Thus educationally we would call Christ a self-made man, an autodidact.

2. *Jesus as a Teacher.* (1) Jesus considered Himself, and was regarded by friend and foe, as a great, even a divine teacher (John 3: 2). The oft-recurring term which the Authorized Version translates by "Master," means "*teacher,*" as found in the American Standard Bible (John 1: 18; 11: 28; Matt. 8: 19; 9: 11). (2) Christ's followers were called "disciples," that is, "learners," and in the Great Commission to the Apostles (Matt. 28: 19), *teaching* is emphasized. This mission they faithfully carried out, by word of mouth, through correspondence and by urging the people to read. (3) Primitive Christianity laid great stress on education and knowledge, disregarding rites and ceremonies almost entirely.

3. *Chief Subjects and Aim of Christ's Teaching.* The specialty of New Testament teaching was religion in its twofold aspects: what man is to believe concerning God (theology), and what duties God requires of man (individual and social ethics). On all other subjects the New Testament writers do not claim superior knowledge, and occasionally Christ even professed ignorance (Mark 13: 32; Acts 1: 7). Incidental references in the Bible to scientific subjects, such as geology, astronomy, biology, history, philosophy, psychology, etc., are therefore not to be regarded as authoritative teaching.

4. *The Chief Aim of Christ's Teaching* was the liberation of men's minds from all kinds of errors—re-

ligious, social and political (John 8: 32, 36). Ignorance is an obstruction in the way of all real progress. Even the religious feelings degenerate into superstition when not controlled by an educated mind.

5. *The Church Continued the Teaching Function.* General history, church history, the history of civilization and of the several branches of culture plainly show that the Church has ever been the Alma Mater of education in all its branches. She rescued the remnants of Græco-Roman culture and encouraged schools, arts, philosophy and literature. (For further discussion of this subject see the chapters on "The Kingdom and the Church.")

II. Reasons in Favour of Education

Parallel Readings:

Erskine, J., "The Moral Obligation to be Intelligent."
Schenck, "Biblical Sociology," 17.
Sinclair, U., "The Book of Life," 3–104.
Henderson, "Social Duties," 154–188.
Russel, B., "Why Men Fight," 153–182.
Hastings, "Encyclopædia of Religion and Ethics," V, 166, and 270—("Emancipation").
Vedder, "The Gospel of Jesus and the Problems of Democracy," 184.
Kent—Jenks, "Jesus' Principles of Living," 7 ("Inertia").
Catholic Encyclopædia, Vol. XIII, on "Schools."
Speer, R., "Principles of Jesus," 153.
Poems: "O, komm, du Geist der Wahrheit" (Spitta).

1. *Reasons for Universal Education.* From the stress laid by Jesus, His Apostles and the great leaders of the Church on education and enlightenment, it follows that Christians should consider education as of paramount value and as a duty toward the individual and society, for the following reasons:

(1) It is a sacred *duty to develop* to the highest point possible all the powers resident in human nature. Psychologists have definitely established the fact that the average man goes through life using only about *one-third* of his possible brain-power. This is not as surprising as it may seem. Your brain is just like any one of your muscles. Unless you keep it "in trim" —unless you give it proper exercise—it soon becomes dull, awkward, inefficient and "flabby." Yet the average man takes no steps whatever to keep his brain well developed. As a result his faculties become weakened, and unless he develops a new mind he is doomed to live a life of inferiority or failure. (2) Without truthful information intelligent judgment is impossible and progress unthinkable. When the people have correct information they usually act wisely. Political, economical and religious conditions as found in all the progressive countries (not to mention the backward peoples) are explainable not so much on the theory of total depravity, as on that of woful ignorance, even on the part of the educated classes. Victor Hugo said: "Destroy the Cave Ignorance and you destroy the Mole Crime." Ignorance is the arch foe of freedom, progress and all that makes for human happiness. Ignorance is the mother of superstition, poverty, slavery, cowardice, and the whole brood of evils that fester war and class-government in human society. (3) In view of the great *problems of the future* nothing is therefore more important than the right training of the rising generation. If we desire to have the social questions settled right in the next two generations we must introduce more social teaching into the Sunday and the Public Schools. The leaders of the latter insist very strongly on the "social orientation"

of all teaching. A lecturer recently said: "Even when teaching the multiplication table the social implication of the fact that one and one make two should be explained to the pupils." (4) With old and young the *strongest reformatory* forces are not noisy campaigns, parades, or war for righteousness and democracy, but continuous and persistent teaching and training in the principles of God's kingdom, which are love, service and sacrifice. Because some good has followed bloody wars, even humane people have jumped to the conclusion that this was the result of war and that war may after all be an instrument for promoting righteousness. This is an absolutely wrong view. The good which has followed wars had been prepared long before the war and would have developed in better form without such a catastrophe. Professor Snowden says: "The great war has changed few minds anywhere in the world. Powder can blow up a fort, but it cannot win a convert. Jesus told His disciple to put up his sword, and not by might nor by power, but by the spirit, speaking in the gentlest voice, are the grandest victories won."

2. *The nature of real fruitful education* must be such as to *liberate the mind* from all kinds of fettering error. Liberalism primarily is not a particular set of opinions, but a matter of the spirit in which men regard God, truth, and their fellow-men. As a matter of fact much of the education and information which the majority of even intelligent people receive is not such as to elevate and liberate the mind. The American public is fed on low-brow reading matter, low-brow movies, low-brow theatrical productions, low-brow music, low-brow newspapers, low-brow magazines. The result is the people are intellectually in-

competent, are afraid of ideas, especially new ones, and are disinclined to think. "Thinking hurts."

3. American education must be *more Christianized;* by no means in a sense of making it narrow, sectarian and intolerant of new ideas but by giving the Christian religion a chance to be heard in our schools and by creating an atmosphere friendly to the Bible and religion. Man needs the dynamic of religion to make him act according to his ideals. Our means of education are in danger of becoming morally neutral and this is a long step toward becoming morally debilitated. A man cannot lose interest in God, faith, love, justice, mercy, immortality without losing something of his moral passion, inherited from better times. It is entirely possible to teach the sciences of geology, astronomy, biology, physiology, philosophy, history, literature, etc., from the most advanced point of view without insinuations or direct attacks on religion or the Bible (often based on an imperfect knowledge of both), and without unsettling a student's faith in religion or making him indifferent to moral ideals.

What Christianizing education means in the concrete can best be shown by passing in review the foremost agencies of education, such as the schools, the press, literature, etc., inquiring in each case what it still lacks in order to express the fundamental principles of the kingdom: love, service, sacrifice, liberty, etc.

III. Religious Education

Parallel Readings:

Coe, G. A., "Social Theory of Religious Education."
Betts, "The New Program of Religious Education."
Betts, Anna Freelove, "The Mother as a Teacher of Religion."
Betts, G. H., "How to Teach Religion."

Wenner, G., "Religious Education and the Public School."
Bliss, "New Encyclopædia of Social Reform," 1056.
Knopp, E. A., "The Community and the Daily Vacation School."
Gage, A., "How to Conduct a Church Vacation School."
Chappelle, H., "The Church Vacation School."
Encyclopædia of Sunday Schools and Religious Education, 3 vol.
Athearn, "Religious Education and American Democracy."
Athearn, "A National System of Education."
Cope, "Evolution of the Sunday School."
Peabody, "Religious Education of an American Citizen."
Coe, "The Religion of a Mature Mind."

1. *The Need of Religious Education.* In order to contribute one's fair share to the Christianizing of *general* education as well as of all other individual and social relations one must know what the *principles of Christ's religion* really are. Hence, correct information concerning Christianity is of the utmost importance for individual happiness and morality as well as to the stability of society, true democracy and the intensive and extensive growth of the Church. Nations therefore which neglect or oppose religious instruction, or even encourage the teaching of irreligion are digging their own graves.

2. *Methods of Religious Training.* The rising generation must be taught religion, (1) by precept; (2) by the example of individuals, as well as through laws and customs, and (3) by training in social service and right actions, for habit and character are formed through practice alone.

3. *Various Agencies for Religious Instruction.* (1) *The Christian home* may not do much formal religious teaching but, remembering that religion is *life,* it still offers untold opportunities for absorbing Christian

truth and practice, such as the mother's habit of praying with and for her child, the family conversation, good music, clean language and amusements, etc. Let us beware of the conventional pessimistic talk regarding the supposed decadence of the Christian home! (2) *The Sunday, or Bible school,* in its various departments, with its rich literature is one of the chief fountains of religious education as well as character building. (3) The *Parochial* school has been in the past one of the greatest blessings to America, for until recently it was the only opportunity for educating the plain people. While the system is fast dying out there still remain thousands of these "schools with the Bible." (4) *Week-day religious institutions* in connection with the public school system, having for its aim to reduce the woful "religious illiteracy" of the childhood and youth of America. The definite plan is to give moral and religious instruction in every department of the public school system of the country, primary, grammar and high school, college and university; such instruction to be without cost to the state in the lower grades and to be offered as optional courses in colleges and universities; such optional courses when completed to be given equal credits with other courses of equal intellectual and cultural value. This proposed new plan has been endorsed by a committee on education which claims to represent thirty-three religious denominations and sixty-seven state and provincial associations with a membership of 23,000,000, the result of a fusion of Protestant agencies. Already 300 cities in the United States are experimenting with the subject of religious instruction of public school children on school days. Among these are New York, Detroit, Grand Rapids, Milwaukee, Houston, Toledo and Rochester. (5)

The *Daily Vacation Bible School,* which needs no description. (6) The *Pastor's Catechetical Class,* a means of religious instruction and conversion of great possibilities but sadly neglected by the majority of Protestant pastors in America. (7) *Christian literature of great variety,* such as the Sunday school, Church, Mission and other Christian periodicals; books adapted to all ages and tastes; the Christian motion-pictures, etc. A most excellent plan for pastors and other well-informed people to follow is to recommend good literature from the pulpit, the Sunday-school desk and in the weekly Church Bulletin, as well as to encourage mutual loans of good literature. (8) Small *leaflets and "tracts* for the times," offered for sale in the church building, etc.

IV. The Public School

The Church is the mother of the elementary and the higher schools of learning. The inspiration for establishing schools has always been derived from Christ's teaching concerning the great value of each individual as well as from the spirit and the laws of God's kingdom.

Some dark spots on the American public school system. (1) There are still very large numbers of the residents of America illiterate, and we cannot blame this condition on "the ignorant foreigner." For of these illiterates, fifty-eight per cent. are white people, twenty-eight per cent. natives and the balance foreign born; forty per cent. are negroes, and the remaining two per cent. of illiteracy is scattered among Indians, Chinese, Japanese and others. (2) No systematic provision is made for *"Continuation Schools"* for those not intending to go to higher institutions of learning.

This is dangerous; a democracy to be safe must be given a basis of intelligence and morality. "Against ignorance even the gods fight in vain" (Schiller). (3) The deplorable condition of our *Country Schools.* The survey recently made by the joint committee on rural schools in the state of New York may be summed up in this one sentence: "The largest single educational problem in the state is that of equalization of opportunity for the country child as contrasted with the child who lives in the city or village." Here are some facts revealed: Ninety-five per cent. of the one-teacher school building are of the rectangular box-car type, usually without windows and such light as there is shines in the pupils' eyes. Of these, eighty-five per cent. are heated by stoves that scorch the children sitting near them, and allow the ones farthest away to shiver. Ninety-five per cent. have desks that cannot be adjusted to the size of the pupil. Sixty-one per cent. have a common towel; five per cent. have no towel at all. The school is usually in need of paint. (4) The *insecurity of the tenure of office* and the low salary. (5) The *non-participation* of the teacher in the management of the school. (6) School boards in various cities of the country seem to be trying to outdo each other in obscurantism, disciplining teachers for advocating educational improvements and for exercising the constitutional rights of an American citizen. Teacher-baiting is becoming one of the most popular sports of some state legislatures. In advocating repressive school legislation a state senator said recently: "Teachers who are paid out of public funds to instruct school children have no right either to believe in, or to advocate changes in the state or national government." Just think of it!

V. Higher Education

Parallel Readings:
Palmer, W. S., "Where Science and Religion Meet."
Rauschenbusch, "Christianizing the Social Order," 142–147.

The social Gospel as well as the principles of a sound democracy would seem to favour the following demands with respect to higher education: (1) equal opportunity for all to receive a higher education. To avoid a "learned proletariate" rigid tests of real capability should accompany such liberal provisions. (2) Greater thoroughness of teaching and training in greater accuracy and independence. The main business of education is not to teach men *what* to think but to teach them *how* to think. A higher institution of learning should be regarded as "a place where a young person may educate *himself*," instead of, as "Mr. Dooly" puts it: "a place where the learned professors will study *for you* the courses a student may select." (3) The fountains of our higher education should be democratically controlled, and the teachers themselves should have a part in such control. (4) The management of our higher institutions of learning should not be fettered by the great financial interests of the land. As educational conditions have developed in America our colleges and universities are dependent on the larger gifts from our men of great wealth. The danger to American liberty lurking in this system is obvious.

Academic freedom must be upheld. By this is meant, quoting one of our most conservative American educators, President Butler of Columbia University, New York, "The right to search for truth unhampered by shackles of political, religious, or scientific beliefs

and opinions. If certain preconceived views must be taught, the institution whose teachers are so restricted is not a university. It may, nevertheless, be a useful educational agency or a helpful factor in social improvement, but it is not, and cannot be, a university. The tenure of office of a university teacher must, therefore, be quite independent of his views on political, religious, or scientific subjects. In his seeking for truth he is entitled to be free to follow wherever his intelligence and his conscience may lead, and he must not be forbidden to break out new paths or persecuted if he does so." Measured by this definition America has few real universities. As has been charged, "Some of our colleges are even positive hindrances to progress, and are active and bitter opponents of culture, art, originality of thought, and development of true independence in opinion and character."

The Christian spirit of love, reverence, order, purity, decency, tolerance, etc., should pervade our higher institutions of learning. "Academic freedom" has, like everything else, its limitations. If sectarian dogmatism should have no place in a university, neither should atheistic dogmatism be tolerated. Governor Nestos stated the American position correctly when he said: "My conviction is that any teaching, undermining the fundamentals of religious faith, the sarcastic attacks upon the beliefs of the so-called 'old fogies' who still adhere to them, constitute a more vicious and damnable violation of the spirit of our constitutions and the faith and ideals of the founders of this university than does any denominational instruction. My objection is not to the faith or religious belief, or lack of religious belief of the professor—that is his own concern; but he has no right to express that belief in the class-room

or upon the campus in the presence of the students, and especially do I object to the making of any of these statements for the purpose of undermining the faith of the students, or belittling the faith and religious beliefs of their fathers. If these teachers desire employment in our state institutions, and compensation from our tax moneys, they should be willing to observe not only the letter, but the spirit of the constitution and laws of this state, and that means not only that they shall refrain from religious instruction but also from the demonstration of anti-religious sentiments."

The Smaller College. The distinctively Christian college has a most creditable history in American education, and the Church should be encouraged to uphold it, not only in name and when appealing for funds, but also as to spirit, supervision, religious opportunities, teaching and legal control. One by one our church colleges are being bribed away from their moorings by offers of endowments and pensions, and the time is not far distant when only the Roman Catholics and a few of the stricter Protestant sects may have Christian colleges. The Christian college has a very peculiar function: (1) to specialize in the development of character or personality in the individual student. It was this that President Garfield had in mind when he defined the ideal college as "a log of wood with Mark Hopkins at one end and a student at the other"; and, (2) a conscious endeavour to win and prepare students for the ministry and other distinctive Christian work.

VI. Libraries and Reading Rooms

History and recent excavations show that the ancient nations possessed large libraries. There were, no doubt, smaller collections of books kept also in the

Jewish temple and the synagogues. Whether Christ owned any books, is nowhere stated; Paul possessed a number of them (2 Tim. 4: 13). Here again an ungrateful world must be reminded that the Church saved what is left of Græco-Roman literature from destruction during the storms of the wanderings of the nations (beginning with A. D. 375), and that the leaders of the Revival of Learning in the fifteenth and sixteenth centuries were priests, monks and Protestant Reformers.

Our public and private libraries should also be Christianized, (1) by keeping the moral poison away or removing it when already there; (2) by seeing to it that our local public libraries and reading rooms may be provided with the best reading matter regarding the Christian viewpoint on all questions at issue; (3) by establishing small congregational libraries for social and mission study classes.

VII. The Platform, the Stage and the Motion Picture

(1) The "*Platform*" was the method which Christ and the Apostles used mostly in Christianizing the social order. For many reasons no other mediums of teaching will ever supersede the spoken word and the picture in effectiveness. (2) The stage and the "movie" will be treated in the next chapter under the aspect of amusements; but the use of both for propagating definite ideas is very extensive and may be used to good advantage by the Church.

VIII. The Periodical Press

Parallel Readings:
Lippman, Walter, "Public Opinion."

Sinclair, U., "The Brass Check."
Vedder, "The Gospel of Jesus and the Problems of Democracy," 317, 351.
Sinclair, "Cry of Justice," 754 (Swinton's letter).

The periodical press is the most extensive disseminator of information and teaching and the only literature that most people read all through their lives. Being of so great an importance, the principles of God's kingdom would call for the following reforms:

(1) The press must be *truthful.* Misinformation by the press is attributable, (*a*) to ignorance or haste on the part of the journalist; (*b*) to intentional suppression of the truth; (*c*) to intentional changes and perversion; (*d*) to intentional invention. (Let the student report recent examples.) An editor writes: "The American people cannot deal intelligently with any of these problems without knowing the facts, and they cannot know the facts until the newspapers brush aside the propagandists of contending factions and get back to first principles of news gathering. All this is fundamental."

(2) The *many fetters* which enslave the press must be broken, such as, (*a*) the *fetters of the government.* The first assault on the right of free speech, guaranteed by the Constitution, occurred in 1798, when Congress passed the sedition law, which made it a crime for any newspaper or other printed publication to criticize the government. Partisan prosecution of editors and publishers took place at the instance of the party in power, and popular indignation was aroused against this abridgment of liberty to such an extent that Thomas Jefferson, the candidate of the opposition party for President, was triumphantly elected. Since then, the parties in power made similar attempts, espe-

cially during war-periods, when the constitutional guarantees were practically suspended. (*b*) The fetters of the *big advertisers* and the special interests. Sinclair's "Brass Check" asserts, "that almost all the newspapers are absolutely controlled by great profiteering interests, and that news is habitually coloured, distorted, suppressed, and even invented, so that what we read as news is in reality largely propaganda." (*c*) The fetters of *foreign ownership or editorship.* Lord Northcliffe boasted as far back as 1900: "The syndicate of which I am head owns or controls eighteen very successful American papers in your leading cities." But this is an old story. About one hundred and thirty years ago Thomas Jefferson wrote: "You know that the British government with us supports a kind of a standing army of newspaper reporters, who without any regard of truthfulness and facts invest, report and bring into the papers anything which may be serviceable to the British ministers." To this very day, thousands of non-Americans—especially of British and German nationality, are stockholders, editors and writers of American newspapers. (*d*) The fetters of *newspaper* and *periodical trusts,* controlled by Americans, are monopolizing public opinion without the slightest responsibility to people or government. (Give some illustrations.) (*e*) The fetter of *low sensationalism,* specializing in vulgarity and crime, both in word and illustrations, thereby perverting the taste of the masses, poisoning their minds, corrupting their morals and menacing intellectual and social progress. (*f*) The fetter of *underground machinations* on the part of some churches, lodges and other influential groups of men.

Remedies Against the Tainted Press. (1) The sec-

ond class postal law requires the periodical publication of the real owners, stockholders and editors; (2) the publication of *official* newspapers has been suggested. (3) "Christian" dailies have been tried, but they could not command adequate financial support. (4) A somewhat successful method to get at the truth is to read outspoken opposition and "liberal" organs. Though they also are biased, they at any rate publish the side usually concealed by the daily press and thus make comparison and the forming of an independent judgment possible.

Freedom of Speech is the Chief Condition for promoting true enlightenment, in school (as mentioned before) as well as for general advancement of the human race. For this reason true men in all ages have struggled and agonized for freedom of speech. Christ died in this age-long struggle and so did Paul and tens of thousands of others, while millions suffered in other ways for the same cause. All true friends of the people and their welfare have fought for this boon, and all open and concealed enemies of popular progress have opposed it. A few famous sayings advocating freedom of speech may close this chapter:

1. *First amendment to the Constitution of the United States:* "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peacefully to assemble, and to petition the government for a redress of grievances."

2. *Socrates,* who died for the cause of academic freedom: "The sun might as easily be spared from the universe as free speech from the liberal institutions of society."

3. *Wendell Phillips:* "If anything cannot stand discussion let it crack."

4. *Henry Ward Beecher:* "Free speech is to a great people

what winds are to oceans and malarial regions, which waft away the elements of disease, and bring new elements of health; and where free speech is stopped, miasma is bred and death comes fast."

5. *General Gordon:* "Whoever would overturn the liberty of the nation must begin by subduing freedom of speech."

CHAPTER XIII

THE PLAY INSTINCT IN MAN

Parallel Readings:

Edwards, R. H., "Christianity and Amusements," and "Popular Amusements."

Atkinson, H., "The Church and the People's Play."

Gates, Herbert W., "Recreation and the Church."

Rainwater, "The Play Movement in the U. S."

Vedder, "The Gospel of Jesus and the Problem of Democracy," 90.

Speer, R., "Principles of Jesus," 25, 214.

Follett, "The New State," 189–203.

Harbin, "Phunology."

Reisner, "Social Plans for Young People."

Strouse, "Outdoor Stunts."

White, "All the Year Round Activities."

Wells, "Social Evenings."

Young, "Character thru Recreation."

Van Eps, "Your Right to be Happy."

Kent—Jenks, "Jesus' Principles of Living," 76.

Kent, "Social Teaching of the Prophets and Jesus," 212–224.

Geister, Edna, "It is to Laugh."

Hastings, "Encyclopædia of Religion and Ethics," on "Asceticism" (Vol. II, 63), and "Amusements" (I, 400).

Cooley, "Social Organizations," 217–247.

I. Importance of the Amusement Problem

One of the most important elements of man's individual and social life is the play-instinct, the craving for recreation and amusements. And never has this feature of human nature been more of a problem to

parents, educators and the Church, than at present. The question, therefore, is all-important, especially to a Christian, as to what are the implications of the New Testament teachings on the Amusement problem.

Note 1. Definitions of synonymous terms: (1) *Amusement,* from "a musis," turning away from the muses, the gods of the fine arts, *i. e.,* from serious work, to enjoy leisure and rest. (2) *Recreation,* from "recreo" reproducing one's strength by temporary ceasing from serious labour. (3) *Relaxation,* from the figure of a bow which, to retain its elasticity, needs occasional unbending. (4) *Diversion,* a turning aside from serious work to pleasant occupation.

II. Christ's Practice as to Recreation

Christ's approval of satisfying the play-instinct in human nature is shown by His uniform *practice.* (1) Being a true and a normal man, Jesus, as a boy and a young man, no doubt indulged in the games of the children of His age, while later He watched them with kindly interest rather than with a critical spirit (Matt. 11: 16–19). (2) He delighted in those recreations which may be enjoyed *individually,* such as musing upon nature, walking, boating, reading, sightseeing, etc. (Luke 12: 27; Matt. 16: 2, 3). (3) It was a habit with Jesus to attend all kinds of *social functions* of a more or less formal nature, such as banquets, weddings, etc., not only for the purpose of doing good to people whom He met on such occasions, but because He really enjoyed those affairs. (4) He no doubt took part also in *informal gatherings* and chats, such as neighbours, friends and casual acquaintances are accustomed to indulge in. (5) He accepted the pleasurable distinction of being *anointed* and defended both women against criticism (Luke 7: 36–50; John

12: 3). (6) In selecting *His company* Jesus was less choicy than we can be. He was so sociable that He shocked many of the good people of His country by associating with people with whom nobody else was willing to associate (Luke 15: 1). (7) Jesus' social nature seems to have been so *strongly developed* that His enemies based their slanders against Him on this well-known characteristic (Matt. 11: 19); for slanders are usually based on exaggerated elements of truth.

III. Christ's Teaching on Recreation

(1) *No word of censure against the social customs* and institutions of the times as such is recorded. Only when they were abused to the injury of the higher life He criticized those abuses (Luke 14: 7–14). While the Pharisees objected vehemently to the Greek sports, Jesus through His silence seems to have approved of them. (2) He expressly *discouraged the ascetic features* of religion (fasting, etc.), because He knew from history and experience, that, far from having a real religious value, asceticism tends to make its devotees self-righteous, hypocritical, morose and censorious, while according to Matthew 9: 15 the whole life of a Christian was to be like a marriage-feast (not a funeral), that is, pervaded by joy and happiness. (3) Christ's frequent illustrations from joyous and social customs imply general approval of these occasions (Luke 15: 22–24). (4) Many of His sayings are expressed in the spirit and language of *humour and clean witticism,* showing that Jesus appreciated the socializing and humanizing effect of clean wit and good humour (Matt. 7: 4; Vollmer, "Modern Student's Life of Christ," 293).

IV. Attitude of the Apostles Toward Recreation

Christ's approval of satisfying the sociable instinct in man is clearly reflected in the *writings of the Apostles* (Acts 2: 46–47; 1 Cor. 9: 24; 11: 33). Paul especially denounced asceticism (Col. 2: 20–23) and advocated freedom concerning these and all other "Adiaphora," insisting, however, that love for the brother should be the guiding motive in all our actions (1 Cor. 8: 9–13; Rom. 4: 1–15: 8). But neither Christ nor the Apostles encouraged any "laissez faire" practice in amusements. He fully recognized the danger lurking in them to the higher life, and laid a curse upon those leading others, especially young people, into temptation (Luke 17: 1–2).

V. Inferences from Christ's Teaching and Practice on Amusements

(1) Church, school and home should teach continuously that while the ascetic ideal of life is not favoured by Christ, any *overstimulation of the pleasure instinct* in any form is a danger to the physical, mental, moral and religious health. "Not enjoyment . . . is our destined end or way" (Longfellow). (2) Persistent witness should be borne by the religious groups of the community, especially the leaders of good society, against all amusements which are known to have dangerous tendencies. As in other spheres of life, it is the Church's duty to *create a conscience* about amusements as well as to cultivate and enlighten it. Pleasures must be standardized. Lukewarm Christians and ill-informed critics of the Church have a way of warning us, saying: "If the Church denounces

this or that amusement, she will lose her young people." Church leaders know from experience that just the reverse is true. If the Church does not warn the young she will surely lose many of them. Faithful teaching in a loving spirit and in moderate language will have a tendency to teach higher standards of amusement to the young people, thus keeping millions entirely away from dangerous occasions while in the case of other millions the taste for questionable amusements will be diminished or objectionable features eliminated. (3) The Church should make her influence felt also directly, by *providing good substitutes,* that is, clean amusements and adequate equipment as well as indirectly, by teaching right principles of recreation and by trying to influence civil authorities and amusement corporations to maintain high standards. Mere negative denunciation will avail very little. No church alive to its opportunities nowadays neglects the recreational side of human nature. Much headway has recently been made along this line. (4) The easy-going *conscience of parents* should be aroused. Many parents to-day allow their children to attend social functions at almost any public place, any time of day or night, and unchaperoned. It seems that they never question the influence of these places, or take the trouble to find out whether they be good or bad. The hundreds of cases in the Juvenile Court, Detention and Industrial Homes prove the folly of such procedure. (5) The quiet *intellectual pleasures* of life such as literature, music and home-games, as well as the health-promoting outdoor sports, such as "hiking," swimming, ball games, etc., should be encouraged and safeguarded by eliminating dangerous features. (6) The *Commercialization* of the play instinct must be

watched. As matters stand, modern society has turned over the provision for public recreation to the most unscrupulous members of the community.

Question:
How can the masses be led to seek the higher forms of social and spiritual recreation?

VI. Christ's Attitude Toward Some Disputed Modern Amusements

Having discussed the principles which should serve us as a safe guide on the amusement question, we proceed to apply them to some of the popular recreations of modern times, on which there is great difference of opinion among equally conscientious people.

1. *The Theatre and the "Movie."* (1) Dramatic art, like the other arts, was very little developed among the Jews. The Greeks, however, greatly excelled in the drama, using it as a means of fostering patriotism, religion and morality. During the Middle Ages the "Mystery Plays" flourished, of which the modern Oberammergau Passion Play is a survival. In modern times the stage has been sinking lower and lower both as to subjects and actors, and the new feature of the drama, the Motion Picture, is succumbing to the same danger. (2) That *Christ would favour the drama* in principle may be inferred from the fact that the dramatic qualities are innate in human and even animal nature, as well as from Christ's habit of drawing word-pictures and of presenting much of His teaching in the form of dramatic scenes. (Give illustrations.) (3) To rescue this noble art from present degradation and develop its great possibilities for good, the following measures have been suggested and partially put into action: (*a*) Managers and actors should be made to

realize that they are expected to *regulate their lives* according to at least normal standards of morality. (*b*) Some sort of *coöperation* between the churches and the theatre management should be established. If the Church is to correct any of the unfortunate abuses which now obtain in the motion picture world, the whole policy of isolation and mere condemnation must be dropped. Continuous study of the movie as it affects children shall be made under the direction of the churches. Through churches, public schools and affiliated organizations, special shows suited to the child mind, and other good plays should be secured from time to time, whereby the people's appreciation and taste for superior presentations would be developed. (*c*) Many good people demand state *censorship;* but this has many dangers. (Name some.) The real and most efficient censor is the public patronizing the theatre; but the people must be educated to realize its power and to exercise it in the right way. The public can have what it wants if it makes its will evident by courteous letters expressing approval or disapproval of productions and by boycotting indecent plays. The ticket office is exceedingly sensitive to public opinion. (*d*) To give effect to approval or disapproval a *"white list"* might be kept and in some way communicated to friends of clean and intellectual plays.

Literature:
Vincent, "Better Not," 49–62.
Schiller, "Die Schaubuehne als eine moralische Anstalt," IV, 39.
Barker, H. G., "The Exemplary Theatre."

2. *The Dance of Modern Society.* May Christ's references to dancing be considered as an approval of this popular amusement? (Matt. 11: 17; Luke 15: 25).

It must be observed, (1) that these references are very casual and do not mean to express any opinion on this form of amusement; (2) Customs or anything else used merely as illustrations are not thereby approved; (3) The dances mentioned in the Bible were performed by single individuals—men or women—and therefore do not come within the chief objection to modern promiscuous dances. But even these individual dances, when performed indecently, are indirectly denounced in the Bible (Matt. 14: 6). (4) The issue must not be obscured. The question is not the legitimacy of expressing emotions in rhythmic movements, but the dangers to morality lurking in *the dance as modern society is practicing it.* Advocates of Christian morality find themselves confronted with a serious condition and not with a mere archæological theory.

Various Attitudes on Dancing

(1) The *uncompromising opponents* hold that the modern forms of the dance, combined with the modern modes of dress, make the custom dangerous in the extreme. Its evil is not in the environment, but in the thing itself. In the words of *The Presbyterian*—"It dissipates the mind, sears the conscience, deadens the sensibilities, often destroys health, certainly tends toward the lowering of morals, is utterly incompatible with true holiness and separation from the world, burns up any right religious conviction, incites the lowest animal passions, and sends its giddy, Godless devotees whirling down the broad avenue of lust, lewdness, divorce, broken hearts, and wrecked homes." This does not mean that every one who dances yields to any or all of these immoral temptations—not at all, but it does mean that no one, man or woman, is safe. Moreover, a large proportion of ill health (especially female diseases and tuberculosis), as well as poverty, is directly traceable to the dance of modern society.

(2) The *Liberal View* on dancing is expressed by a High Church Episcopalian in these words: "Dancing is a legitimate form of amusement for Christians, and it may quite properly be

accompanied by lively and alluring music." A Jewish editor seconds this Christian brother, saying: "There is nothing indecent or vulgar about the new dances, if they are indulged in by the right people in the proper place and proper environment." Whatever immodesty and indecency does occur is attributed to the *character of the young people concerned and the place*—that is, dance halls of a certain type.

(3) The *Mediating View* on dancing is explained by *The Reformed Church Messenger* as follows: "As a rule, dancing and card-playing church members are not very good Christians. We do not mean that an occasional and incidental indulgence in these enjoyments will necessarily condemn a believer, but we do believe most strongly that these practices indulged in regularly and persistently are destructive of piety, high morality, and Christian devotion. The evidence from experience is clear and very strong."

(4) *The lustful conception of the dance* is found among all classes of society and is often frankly avowed. These degenerates make use of the free forms sanctioned by society at modern dances for the gratification of their lower passions. The people of this class often arrange their own "balls," behind closed doors or under close supervision of the police; but individuals of this type find their way to some of the best chaperoned dances, as the police courts, the "Door of Hope" records and other evidence sufficiently prove.

Questions:

(1) Should not an amusement be discouraged which, like the modern dance, is so beset with dangers that it must be surrounded by all kinds of safeguards?

(2) What is the scientific estimate of the physical and moral effects of dancing? (Moxcey, "Girlhood and Character," 230–233).

Literature:

Vincent, "Better Not," 62–78.

Dallman, William, "The Dance."

3. *Various Games.* Clean games of all sorts rest the mind, pass the time pleasantly, contribute to sociability and some stimulate the intellect. (Enumerate some!)

Questions:

(1) Why are games of chance dangerous?

(2) Why is gambling a pernicious form of amusement?

(3) Why would Jesus not approve of entertainments into which superstition enters, such as fortune-telling, palmistry, Ouija board, magic, the horoscope, etc.?

4. *Intimate Friendship.* Being a normal, not an artificial man, Christ cultivated personal intimacies (John, the Three, the Twelve, the family of Martha and Mary). So did also Paul and Peter (Phil. 2: 20; 1 Pet. 5: 15). The enjoyment of true friendship contributes materially to recreation. The danger of intimate friendships is that they may degenerate into cliques and rings to "run things" in society, politics, churches and schools.

Note. Secret Societies. May the arguments in favour of intimate friendships be used in favour of *membership in secret societies?* In the main there are three attitudes represented among churchmen and good patriots regarding this question. (*a*) The Roman Catholic Church, a few small Protestant denominations and many individuals in, as well as outside of, the Churches oppose the system of secret societies. Their argument is that the membership in these orders is recruited, not from men of high ideals, but from those who seek to secure an advantage by such association, to the disadvantage of others. Secret societies or individual members are charged with interfering in the affairs of Church, state, court, school and business affairs to the detriment of high morality. (*b*) Other good Christians and patriots deny these allegations. One of them says: "I never saw or heard anything in a Masonic meeting which would offend the most sensitive Christian conscience. Masonry does not assume the functions or the place of the Church. None of its ceremonies even remotely attempts to suggest or supplant any of the sacraments of the Church." (*c*) The great majority of the people advocate personal liberty and individual self-determination in this matter.

Questions:

1. Is there any foundation for the belief that Jesus and John were Masons?

2. What arguments are advanced against religious and political leaders being members of secret societies?

Literature:

Speer, "The Principles of Jesus," 72.

Poems: Schiller, "Die Freundschaft."

Moore, "The Veil of Avoca" (Bryant's Coll. I, 116); Burns, "Auld Lang Syne" (Bryant's Coll. I, 118).

Hechetborn, C., "Secret Societies," 2 vol.

Mackey, "Encyclopædia of Free Masonry."

Herzog—Hauck's Realencyclop., 3rd ed. on "Freimaurer."

VII. Special Times and Seasons for Recreation

Christ's belief in the value, personality and perfectibility of man would suggest that He is in favour of plenty of leisure time as a recreation in itself and as a condition for enjoying other recreations (Mark 6: 31). It is misreading the Gospels to suppose that our Lord was always doing something and saying something; always going somewhere, always laying some new plans, always engaged in unfolding and carrying out some new enterprises. This is rather a description of what is known as "Americanitis," a peculiar disease that has afflicted us Americans more than any other nation on the face of the earth. We are very feverish and hasty. We are what some people call "hustlers," and other people have called "boosters." Christ, on the contrary, favoured daily, weekly, annual and periodical rest periods.

1. Christ observed the weekly rest day and laid down the only valid principle for Sabbath observance in all ages: "*The Sabbath was made for man,*" that is, for his benefit. Anything that interferes with the

working out of this principle is wrong. We must, however, learn to make sharp distinctions between Divine principles which are unchanging and their application to concrete conditions which may differ at different times, because these conditions change constantly. In the days of the Jewish Pharisees and the old Puritans the application of Christ's principle meant; "Stop your nonsensical restrictions regarding the observance of the rest day, for they make this day of blessing a heavy burden." To-day, when false liberalism demands a wide-open Sunday, the application of the same principle means: "Away with your laxity which tends to rob the people of one of the greatest social boons—a quiet, care-free rest day!" It is one of the great tragedies of history that that class of men which has profited most by the Church's insistence on a rational observance of Sunday, namely the labour class, should allow itself to be used in breaking down the safeguards of a work-free Sunday!

Questions:

(1) What kind of a program for the use of Sunday in home, church and community would accord with Christ's idea of the Sabbath?

(2) What are the churches doing to recreate the people in harmony with Christ's teachings regarding the Sabbath?

2. *Christ also observed the annual Jewish feasts,* which in large part were social affairs, involving travel, intercourse with friends, feasting, processions, community singing, sightseeing, etc. One reason why American Protestants should observe the church year is the *social value* of the Christian festivals. In Europe the people observe two or three work-free days at Christmas, Easter and Pentecost, hallowed by divine services and made the source of joy and happiness

through family reunions, visits, etc., on the so-called "second" and "third" festal days. Whatever tends to resting body and mind, or breaks the monotony of life, encouraging sociability and good feeling, has a decided social value in that it makes people happier, healthier, better and more contented with their lot in life and should therefore be encouraged by the Church. The halo surrounding Christian festivals, moreover, tends to heighten the psychological and physical effects of a work-free day, a thing which no mere secular holiday can produce.

3. Christ also favoured longer periods of *vacation and travel* (Mark 6: 31). The churches should teach and practice the principle that every person is entitled to some kind of a real annual vacation. This is everybody's right and the practice pays in many ways. (How does it pay?)

VIII. The True Source of Happiness

Since the object of indulging in all kinds of amusements is to find happiness, Christ is careful to show the true source from which all happiness flows:—true piety, love to God and man, a disposition to do right. Happiness is a by-product of true religion. In Matthew 5: 3–16 Jesus expresses these truths, saying in effect: "Happy is not the person who dresses well, eats daintily, dances frequently and enjoys the theatre (Oh, how much unhappiness, envy and jealousy is often found in connection with these coveted things!); but happy are the humble, the idealistic, the merciful, the peace-loving souls!

Literature:
Hilty, "Glück" (Happiness), III, 177.
Brinton, "The Quest for Happiness."

CHAPTER XIV

DISEASE AND HEALTH

Parallel Readings:

Fisher and Fishe, "How to Live."

King, "Rational Living."

Cotton, Henry, A., "The Defective, Delinquent and Insane."

Vedder, "The Gospel of Jesus and the Problems of Democracy," chap. 8.

Rauschenbusch, "A Theology for the Social Gospel," 180-184.

Hutchinson, W., "Common Diseases," and "Preventable Diseases."

Webb, "The State and the Doctor."

Gibbon, "Medical Benefit in Germany and Denmark."

Smith, S. G., "Social Pathology."

Sinclair, U., "The Book of Life," Part III.

Devine, E., "Social Works."

Moore, B., "Dawn of Health."

Uhlhorn, "Christian Charity," 277-416.

Morgan, Gerald, "Public Relief of Sickness."

Jenks, J. W., "Governmental Action for Social Welfare."

Griffith, "The Care of the Body."

Hey, "Gesundheit—Quell."

Huckel, Oliver, "The Habit of Health."

Henderson, "Social Duties," 138–153.

Speer, R., "Principles of Jesus," 161.

Kent—Jenks, "Jesus' Principles of Living," 14–15.

Poems: Bryant, "New Library of Poetry," I, 344 ("Rainy Day," by Longfellow); I, 374, ("The Changed Cross"); "Geduld," by Spitta.

We will now visit the individual in the sick-room and let the light of Christ's Social Gospel fall on the important subject of health and disease. For the sick

form a large, though constantly changing social group with a definite group-consciousness and class-psychology.

I. Historical Background

Disease of all sorts seems to have prevailed in Palestine in Christ's time, especially leprosy and blindness, both probably resulting from poverty, unclean habits and immorality. The hygienic regulations of the law of Moses were still enforced. Reputable physicians were, however, not found among the Jews, the few primitive health laws being administered by the priests and local officials. The *Greeks and Romans* had trained physicians, protected by a special deity, Æsculapius. Luke was a physician (Col. 4: 14). The Romans were very fond of elaborate bathing establishments. Even in their northernmost colonies (at Wiesbaden and Baden-Baden, in Germany), the ruins of Roman steam baths were excavated.

II. Christ's Attitude Toward Disease

(1) The Gospels do not record that Jesus was ever sick and, considering His divine nature and sinless mode of living, He probably *never was ill.* Some hold that even His death was not due to any physical derangement but that, when all was fulfilled, He voluntarily "laid down His life" (see Vollmer, "Modern Student's Life of Christ," 265). On one occasion, however, His friends, His enemies and even His family expressed the belief that Jesus was near a nervous breakdown from overwork (Mark 3: 21; Matt. 12: 24, 47). (2) Jesus clearly *recognized the reality of disease.* Proof-texts for this are numerous. (3) For this reason He respected the health-laws of Israel

(Luke 17: 14), and when He touched some lepers He did so only from motives of kindness. (4) Healing was far from being a subordinate part of His work. No less than *seventy-six instances* are recorded in the New Testament, and in several places it is stated that Christ's healing service extended to "great multitudes" (Mark 8: 16–17; 12: 5; Luke 9: 11; John 4: 46). The diseases healed were of all kinds—constitutional and mental. (5) Several times *the use of customary remedies* is mentioned (John 9: 6; Mark 8: 23; 1 Tim. 5: 23; James 5: 14–16). (6) Christ's encouragement "to rest" (Mark 6: 31) was clearly meant as a *prophylactic measure* for preserving good health. His occasional practice of fasting, however, did not result from any conscious recognition of its hygienic value. (7) Christ regarded sin as *the cause of disease,* especially in the case of the demoniacs (John 5: 14; Matt. 8: 16). But only in the general sense, for He rejected the ancient belief (which is still with us) that exceptional suffering was always a proof of special sinfulness and of Divine displeasure (John 9: 2–3). (8) Three times Christ came in touch with people whose sickness had resulted in death, and in each case He gave free expression by word and action to the social virtue of sympathy and kindness while rebuking the immoderate expressions of grief. (9) Two of these three cases permit a glimpse into the *simple burial custom* of Christ's days, forming such a great contrast to the expensive and showy funerals of modern America.

III. The Healing Ministry of the Church

1. In the *Apostolic Church.* Jesus promised His Apostles to endow them with power to heal diseases

(Matt. 10: 7, 8; Mark 6: 13; 16: 15–18; Luke 9: 1, 2, 6). (1) These promises were gloriously fulfilled in the Apostolic Church (Acts 3: 1, 10; 5: 15–16; 8: 5–8; 14: 8; 19: 11, 12; 28: 8, 9, etc.). (2) Healing seems to have been a common practice in the Apostolic congregations, performed by the officers of the churches, as the famous passage, James 5: 14–15 implies. (See Vollmer, "Analytical Studies in the New Testament Epistles.")

2. *The Neglect of Direct Healing in Subsequent Ages.* The ministry of direct healing continued long in the Post-Apostolic Church; but finally it degenerated into the Roman Catholic sacrament of Extreme Unction ("letzte Oelung"), which, however, still contains echoes of its original intention. But the belief and practice of direct healing never died out entirely, as history shows.

3. *Revival of Direct Healing in Modern Times.* In modern times we may distinguish two classes of advocates of direct healing: (*a*) *sincere Christians,* such as Rev. Blumhardt, in Germany; Miss Trudel and Rev. Zeller in Switzerland; J. M. Moore, in England and the Emmanuel Movement; also the genuine healings at Catholic shrines. Psychic powers no doubt coöperated in these cases, but leaders and people ascribed the success to prayer alone. (*b*) *The practitioners of psychotherapy* (psyche—soul; therapy, healing) who consider it as legitimate to use the healing qualities residing in man as it is to make use of the healing properties in plants, minerals, etc. Dr. Parker says of this method, "The new factor in psychotherapy is that what has been done in the past under excitement, with attending mists of religious enthusiasm or fanatical exhilaration, is now being done in full daylight

with a considerable amount of certainty and definiteness of method." Hugo Munsterberg: "After devoting myself to psychotherapy for twenty years, and after curing many hundreds of patients by psychotherapeutical means, I still feel that we are only in the beginning of real knowledge in that field."

Note. There are seventeen different systems of mental therapeutics which are or have been in vogue in recent years. As I recall them they are: (1) Faith-cure, (2) Suggestion, (3) Autosuggestion, (4) Mesmerism, (5) Weltmerism, (6) Hypnotism, (7) Fetichism, (8) Charms, (9) Incantations, (10) Christian Science, (11) Divine Science, (12) Musical Therapeutics, (13) Animal Magnetism, (14) Laying on of Hands, (15) Dowieism, (16) Gospel Healing and (17) Christian Healing (Emanuel Movement).

IV. The Duty of the Church Regarding the Problem of Direct Healing

1. Provisions should be made for a thorough study of this important subject, uninfluenced by conservative or fanatical prejudices. As in other cases, ignorance has deprived the Church of great blessings and prepared the soil for the rise of "healing sects." The following books contain reliable information:

Wilson, H. B., "The Revival of the Gift of Healing."
Dresser, H. W., "Spiritual Health and Healing."
Jacobs, "Suggestion and Psychotherapy."
Buckley, "Faith Healing, Christian Science and Kindred Phenomena."
Carter, "Divine Healing."
Dubois, "Psychic Treatment of Nervous Disorders."
McDonald, "Mind, Religion and Health."
Schofeld, "The Force of Mind."
Worcester, "Religion and Medicine."
Krebs, S., "The Law of Suggestion."
Cutten, "Psychological Phenomena of Christianity," 196–231.

2. *New Testament Teaching on Healing.* (1) Direct divine healing in answer to sincere prayer is the *privilege of believers* to-day as in New Testament times (Heb. 13: 8). (2) Such prayer must, however, be *submissive,* for God does not always heal and He cannot be forced, manipulated or bribed (2 Cor. 12: 9; John 11: 1; Acts 9: 37; 2 Tim. 4: 20). (3) As to our attitude to the use of means, two extremes must be avoided: it is wrong to say: "We must always use means," for this denies the possibility of God's direct healing and contradicts experience; and it is fanatical to say: "We must never use means," for this shows a stubborn spirit and may result in murder. (4) In our teaching we should stress the fact that the following *"benevolent emotions"* are not only ethically right but also physically conducive to good health, such as Beauty, Patriotism, Love, Hope, Faith, Courage, Happiness, Justice, Honour, Truth, Enthusiasm, Mirth; and also that the following *"malevolent emotions"* are not only immoral but also strengthen the disease germ in our body:—Hate, Anger, Revenge, Jealousy, Worry, Shame, Guilt, Fear, Lust, Sorrow. It has, *e. g.,* been proved that a "good hater" becomes prematurely aged. The body changes are affected to his detriment. One who gets angry and gives way to its expression increases its power. Unwholesome reflexes reverberate over the nervous system into the muscular, circulatory, glandular and digestive systems. (5) Direct healing should be actually *put into practice.* At a recent meeting of British bishops and eminent physicians the clergy was urged to make constant experiments in curing mental disorders by prayer, "because in that way they soon would regain the Christ-like healing power." Dr. Montague Lomax, a famous

alienist, advocated as a part of the treatment in every insane asylum, "Solemn services of intercession conducted by a minister; soothing religious music; restful colours so arranged as to depict scenes from the Scriptures." Explaining his views he said: "I have a profound belief in man's spiritual nature and in the existence of the human pneuma or spirit, as distinct from the psyche or soul. It is the psyche with the passionate and mental volitional elements which is liable to mental and moral disease." An interesting feature of the meeting was the presence of a large number of persons who testified they had been cured of insanity by the methods suggested by the speakers.

V. The Church's General Contribution Toward Health Promotion

(1) The Church by insisting on Christianizing the social order will thereby also promote the people's health, for through the elimination of the slums, poverty, gluttony, unsanitary factories, the abolition of war, etc., the breeding places of disease will be greatly reduced. We are told that the physical diseases of our people are due almost exclusively to bad environments. Tuberculosis, typhoid, infant mortality, for instance, can never be conquered until the multitudes live and labour under conditions which are at least human. We are just beginning to realize that the moral ills and depravities of our people are likewise to be traced to the same polluted soil of environment. Social maladjustment, industrial oppression, political injustice, glaring inequalities of wealth, all these do have their baleful effect on the moral and spiritual man; they materialize our upper class, vul-

garize our middle class and brutalize our lower class. (2) Christian people should use their influence in favour of *Public Welfare departments* in their communities and encourage the practice of preventive medicine for all classes, rich and poor. Preventive medicine differs from private practice in that it aims to *keep the people well* instead of waiting till they are sick. The doctor of the future, being supported by an annual retaining fee from his clients, or a respectable salary from the community, will consider it his sacred duty to keep a watchful eye on the people's health, educating the public in personal hygiene, nutrition for young and old, physical exercise and mass athletics, provision for mental and emotional satisfactions through social and recreational activities. (3) The Church should in every way assist the physician in teaching the people that *health is purchasable*. The price is the observance of nature's four great physical opiates: "Air, water, exercise and sleep." Taken liberally and in the proper proportion the road to normal health is easy. Violated in a single instance, and the way to sickness is taken. To this should be added a high standard of private morality, total abstinence from wrong practices and self-control as to the legitimate pleasures of life. (4) The Church should be encouraged and amply supported in continuing her time-honoured work for the care of the sick (*a*) by maintaining Christian hospitals and Deaconess Homes; (*b*) by faithful visitation of the sick; (*c*) by developing in a rational manner the healing powers resident in the Christian religion; (*d*) by encouraging the socialization of medical treatment, thus discouraging the commercialization of medicine which tends to put the best medical help out of reach of the great mass of

suffering humanity. (Read Vollmer, "The Reformation a Liberating Force," pages 134–137.)

Literature:
Golden, C., "The Deaconess Motherhouse."
Bancroft, Jane, "Deaconesses in Europe."

Questions:
1. What is the Rockefeller Foundation doing along the lines of preventive medicines?
2. To what do you attribute the growth of the Christian Science movement?

VI. Two Sets of Health Rules

I. *The Fifteen Rules of Health*

Air:	1.	Have fresh air where you live and work.
	2.	Wear light, loose, porous clothes.
	3.	Spend part of your time in the open air.
	4.	Have lots of fresh air where you sleep.
	5.	Breathe deeply.
Food:	6.	Avoid eating too much.
	7.	Do not eat much meat and eggs.
	8.	Eat various kinds of food.
	9.	Eat slowly.
Habits:	10.	Have your bowels move at least once each day.
	11.	Stand, sit, and walk erect.
	12.	Avoid poisonous drugs.
	13.	Keep clean and avoid catching diseases.
Activity:	14.	Work hard but play and rest too.
	15.	Be cheerful and learn not to worry.

II. *Health Rules, by "Fra Elbertus"*

Whenever you go out-of-doors draw the chin in, carry the crown of your head high, and fill the lungs to the utmost; drink in the sunshine; greet your friends with a smile and put soul into every hand clasp.

Do not fear being misunderstood, and never waste a minute thinking about your enemies. Try to fix firmly in your mind what you would like to do, and then without violence of direction you will move straight to that goal. Keep your mind on the great and splendid things you would like to do; and then, as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfillment of your desire. Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual.

Thought is supreme: preserve a right mental attitude—the attitude of courtesy, frankness, and good cheer. To think rightly is to create. All things come through desire, and every sincere prayer is answered. We become like that on which our hearts are fixed.

PART IV

The Kingdom and the Family

CHAPTER XV

MARRIAGE AND DIVORCE

HAVING discussed man as an individual we now proceed to view him in his various group relations—domestic, political, economic and religious—with the object of showing what sort of a society in the concrete Christ's ideal of the kingdom of God would result in if actually reduced to practice. In so doing we will not rely on isolated proof texts merely but will base our conclusions on the fundamental principles of Christ's general teaching.

We will start out with the *family,* which is the oldest, closest and most essential of all the social institutions as it is also the group most exposed to all kinds of dangers. Jesus singled it out for concrete teaching, speaking in detail on marriage and divorce as well as on the rights and duties of the different members of the family.

MARRIAGE

Parallel Readings:

Westermarck, Edward, "The History of Human Marriage."

Goodsell, W., "A History of the Family as a Social and Educational Institution."

Howard, A., "A History of Matrimonial Institutions."

Peabody, "Jesus Christ and the Social Question," chap. 3.

Kent, "Social Teachings of the Prophets and Jesus," 241 and 251.

Speer, R., "Principles of Jesus," 76, 80, 84, 88.

Kent—Jenks, "Jesus' Principles of Living," 87–100.

Cooley, "Social Organizations," 248–283.
Follett, "The New State," 204–206.
Abbott, L., "Christianity and Social Problems," 138–158, 329–350.
Gardner, "The Ethics of Jesus and Social Progress," 277–306.
Mathews, S., "Social Teaching of Jesus," chap. 4.
Hastings, "Encyclopædia of Religion and Ethics," VIII, 423; V, 716.
Vedder, "The Gospel of Jesus and the Problems of Democracy," 387, 403.
Stalker, "Ethics of Jesus," chap. 15.
Key, E., "Love and Marriage."
Russel, "Marriage," chap. 6.
Russel, "Christ and Civilization," 94–96.
Bryant, "New Library of Poetry," I, 135; I, 143 ("A Woman's Question"); I, 180; I, 208.
Rauschenbusch, "Prayers of the Social Awakening," 85, 87.
Schenck, "Biblical Sociology," chap. 12.
Popeuse, P., "Applied Eugenics."
Saleaby, C. W., "Progress of Eugenics."

I. Christ's Personal Experience of Family Life

Jesus was the son of a family of at least seven children (Matt. 12: 46–50; 13: 56; Vollmer, "Life of Christ," 72–74). Being the oldest of them He was partly responsible for the support and the spirit of the family, especially after Joseph's death (John 2: 1–11). He was a permanent guest in the home of one of His Apostles and the occasioned guest in many other homes. He had, moreover, the experience which any wide-awake observer may have. For this and more weighty reasons Jesus was competent to teach authoritatively also on this important institution.

II. Origin and Nature of Marriage

(1) According to Matthew 19: 6 Christ considered

marriage as of divine *origin* in the sense that it is written in man's sexual nature, was definitely instituted by God in Eden and was regulated by God's law. (2) As to its *nature,* marriage is a physico-psychical union of two human beings of such unique intimacy as to constitute a new personality. "The two shall be one flesh," or in the words of the ancient Saxon law: "These two individuals make one person." Marriage is therefore not only a union of souls, such as is formed in intimate friendships, but also a union of bodies. There are therefore three distinct personalities: the male, the female and the married couple. In the unmarried state each sex expresses only one-half of the human ideal. (3) *The bond of true marriage* is mutual love expressed in devotion and a gradual merging of will and desire. (4) This being the nature of marriage it follows that the institution must be *monogamous* (neither polygamous nor polyandrous), for the intimate relation declared to be of the essence of true marriage ("the two shall be one flesh") can only be truly realized between one man and one woman. This truth is also implied in the fact that God created only one woman for Adam and that nature has always regulated the proportion between the sexes in such a way that there was only one woman for a man and this equilibrium was usually reëstablished very soon after "male-murdering" wars. (5) As to its *duration,* marriage in its physical sense is limited to this world, because the reasons for it are absent in the world to come (Matt. 22: 29–30; Vollmer, "The Modern Student's Life of Christ," 219).

Note. To regard marriage merely as a private or social contract is in the light of the above discussion opposed to the teaching of the Bible and the Church.

III. The Obligation of Marriage

(1) *Marriage should be encouraged,* because it is God's will, nature's call, in most cases a happy state, a training school in unselfishness, a social and patriotic duty, a protection against temptation and a means of developing many dormant powers in each sex. For these and other reasons marriage is a much higher state than celibacy.

(2) *Absolved from the duty of marriage,* according to Matthew 19: 12, are four classes: (1) people physically or mentally abnormal, due to constitutional defects, disease or crime; (2) people prevented by others: in Christ's time by sterilization, to-day by severe marriage laws, economic disability, or any other pressure; (3) people engaged in Christian work making marriage inexpedient, if not impossible (missionaries, deaconesses, etc.); (4) in modern times, millions remain unmarried because of selfishness on the part of men and unreasonable demands on the part of women. This is deplorable, for when a large number of people refuse to enter a state demanded by nature it bodes ill for society.

Questions:

1. What can the Church do to bring the youth together under conditions that will lead to happy marriages?
2. What are the social dangers of too rigorous restrictions upon marriages?
3. What restrictions should be placed upon marriage, so as to secure only those that promise to be happy?

IV. Purposes and Blessings of Marriage

(1) *The perpetuation and perfection of the human race.* The failure of so many of the best people to

propagate themselves leads to the deterioration of society (see Vollmer, "The Reformation a Liberating Force," 59–66). (2) *Lawful satisfaction of the mating impulse,* which is so fundamental that it is second only to the instinct for self-preservation, and, through this, the promotion of sexual purity (Matt. 5: 27–32; 1 Cor. 7: 2, 5, 9). (3) *Normal development* of all phases of personality through the exercise of the social virtues of love, kindness, self-control, etc. (4) *Good health* and prolongation of life. According to the United States census married men live longer than bachelors, and, to a lesser degree, married women are longer lived than spinsters. Reasons: (1) The functioning of all natural endowments is conducive to mental and physical health. (2) As a rule married men live more regular lives, are less exposed to illicit sexual indulgence and are usually supervised as to health by their wives. Among women the differences in the death-rates between married and single are not so striking. Indeed, from twenty to thirty years of age married women have a higher death-rate than single women, in the proportion of about five to four. This is probably due partly to the influence of childbearing at this period.

DIVORCE

Parallel Readings:

Vollmer, "Modern Student's Life of Christ," 34–35, 101, 202.

Angus, "Environment of Early Christianity."

Consult articles on "Divorce" in some of the Bible Dictionaries and general encyclopædias, especially the Jewish Encyc. IV, 628, on "Divorce."

Abbott, "Christianity and Social Problems," 142.

Kent, "Social Teaching of the Prophets and Jesus," 27, 28, 46, 50–52, 90–92.

I. Historical Background

For 520 years divorces had been unknown in *Roman society,* but in Christ's time they were very prevalent. Seneca writes sarcastically: "Our women marry in order to be divorced and they sue for a divorce in order to remarry. They count the years not by the reign of the Consuls, but by the number of their divorces."

Among the *Jews* family life was purer, but divorces abounded to a large extent. The stricter group among the Pharisees, led by Shammai, interpreted the ambiguous language in Deuteronomy 24: 1 to mean that only fornication was a ground for divorce, while the liberals, led by Hillel, held that if a man saw a woman whom he liked better, or if a wife spoiled his meal, he might divorce her.

II. Christ's Opposition to Divorce

Christ's attitude toward divorce may be clearly inferred from Matthew 5: 31–32; 19: 3–9; Luke 16: 18. (1) He was absolutely *opposed* to it, because a severance of the marriage bond *contradicts the very nature* and idea of marriage as a physical, psychical and moral life-union. (2) For this reason, He declared, divorce had *not been provided for in the original institution* of marriage, and this being the case, neither an individual nor a human law could nullify the Divine law of marriage as laid down in nature and Scripture. (3) The *only cause for legal divorce* is actual divorce, brought about by adultery which in its very nature severs the life-union of marriage. In this case the court's function is simply declarative—that is, to ascertain the facts and declare the consequences. (4)

The man divorcing his wife for any other cause, especially in order to marry another woman, commits adultery; and if his divorced wife also remarries he may be said to have committed double adultery, because he has enabled her to remarry, while in God's sight both were still married (Kent, "Social Teaching of the Prophets and Jesus," 243). (5) Deuteronomy 24: 1 permitted the husband to divorce his wife (not vice versa) *for other causes* than adultery, but this permission Christ considered only as a concession to their low state of morality and loudly protested against an interpretation which read into the passage all kinds of frivolous matters. (6) *The bill of divorce* to be given to the divorced wife Christ regarded as a protection to her good name in case she was divorced for one of the minor causes (Vedder, "Socialism and the Ethics of Jesus," 401). (7) But in harmony with the chief principles of Christ's Gospel, divorce even for adultery is *only permissive* and not mandatory. For in cases of true repentance Christ would encourage continuance of the marriage relation (Zenos, 131).

III. Apostolic and Modern Divorce Problems

1. *Paul,* though unmarried, was greatly interested in the problems connected with the family. To understand his position and especially the strongly ascetic note, *e. g.,* in 1 Cor. 7: 8, 9, 32–35, it must be kept in mind that his teaching on the subject is *incidental* and was influenced by the immoral atmosphere at Corinth as well as by the belief in the nearness of great political and social transformations through the expected second coming of Christ (1 Cor. 7: 28–32). (2) According to 1 Corinthians 7: 10, 11, Paul seems to have

regarded wilful and permanent desertion as *constructive adultery* and hence a second cause for divorce. (3) That Paul entertained a very *sublime conception* of conjugal love and marriage may be proved from Ephesians 5: 25–32.

2. *Three Modern Divorce Problems.* (1) While all Bible students agree that Jesus forbids the remarriage of the guilty party in a divorce suit, the most competent Protestant scholars have never been able to agree on an answer to the question, whether the *innocent* party is free to marry again. (2) Should *adultery committed in the heart,* as stated in Matthew 5: 27–28 (the dying of love, especially if evidenced by "affinity" for another person), be considered a ground for divorce? Never; for this would lead to "free love" which in fact is nothing less than consecutive polygamy. (3) In defense of our lax divorce laws and practices it is held that Christ's teachings on divorce cannot be enforced in an only partially Christianized society and were meant only for the citizens of God's kingdom, while to society in general they are to serve as an ideal to be gradually realized. As Moses is declared by Christ without criticism to have adjusted the ideal marriage law of Paradise to the undeveloped state of his people, so the modern Church and State may do likewise. Whether this explanation be right or wrong, the fact is that our forty-eight states act accordingly.

IV. Present Status of the Divorce Evil in the United States

(1) The statistics compiled by the federal census bureau are simply appalling, showing that there were 112,036 divorces granted in the United States in 1916.

Excluding from these figures Roman Catholics who are not permitted to be divorced, the rate is 136 divorces to each 100,000 population. As a matter of fact, it has been said that the United States granted twice as many divorces during the last thirty-five years as all the rest of Christendom combined. As the same records show, the proportion of divorces to marriages has multiplied five times in fifty years. (2) Some of the causes of the divorce evil may be enumerated as follows: (*a*) hasty and inconsiderate marriages; (*b*) the conception of marriage as merely a human contract, private or social; (*c*) woman's increased rights and opportunities—legal, business, and social; (*d*) unfavourable economic conditions; (*e*) childlessness and idleness; (*f*) apartment house, boarding-house and hotel life; (*g*) long-continued separation for business or pleasure; (*h*) lack of the religious background. (Illustrate these points.)

V. Coöperation of Church and Society in Improving the Marriage Relation

(1) Encourage marriage at the normal age and discourage hasty and ill-advised marriages at any age. (2) Uniform federal marriage and divorce laws. (3) Eugenic examinations of both partners in order to secure physically and morally healthy families, thus preventing divorces. (4) Publicity of marriages before their solemnization. (5) Strict upholding of the equal standard of sex morality. Men and women who have been proved guilty of social vice should not be encouraged in society, no matter how much money they have. Many good women enforce this principle against their fallen sisters but not against men. (6) Creating and maintaining a clean, moral atmosphere

in all social relations of life—home, school, store, office, factory, amusement places, etc. (7) Persistent fight for the extermination of prostitution which is the arch foe of the home. Most of the weapons suggested in this struggle are repressive and negative—licensing, segregation, punishment. One of the most potent *positive antidotes* to sexual vice is the economic security of the young woman and early marriages on the part of men. (8) *Courts of domestic relations* and to a large extent the elimination of the lawyer in divorce cases.

Note. An amendment to the United States Constitution proposed and pushed by the General Federation of Women's Clubs covers several of the remedies enumerated. It proposes four causes for divorce, physical or mental cruelty, proven infidelity, desertion for one year or more, or habitual drunkenness. It prohibits marriage of girls under sixteen and boys under eighteen years old, and requires the written consent of the parents for the marriage of a girl between sixteen and eighteen years and a boy between eighteen and twenty-one, medical certificates prior to marriage, the publication of bans and the vesting of the custody of the children in the mother, etc.

VI. The Church's Special Duties Regarding Marriage and Divorce

The Church's great mission being to act as the salt of society, she has *special* duties toward the institution which is the most fundamental to the well-being of Church and Society.

1. She should have and enforce a definite doctrine and practice regarding marriage and divorce. The *Roman Catholic Church* has both. She regards marriage as one of her seven sacraments and therefore opposes divorce on any ground whatever, while permitting permanent legal separation "from bed and

board." The weakness of the Roman Church is that she permits divorces to enter by the back door, especially in the case of distinguished people, recognizing innumerable grounds of dispensation and countless definitions of prenuptial impediments. The invalidating impediments are no less than fifteen in number, such as, marrying through mistake or fraud the wrong person; fear of abduction, too young to understand the responsibility imposed by marriage, physical incapacity to fulfil the conjugal obligation, consanguinity of parent and offspring. Many of these nullifications are enforced by the State also. General *Protestant teaching* sanctions divorce on the two so-called "Biblical Grounds" (adultery and permanent desertion), but in practice it weakly accepts and even defends the policy of the state whatever it may be.

2. The Church should enlighten all her members and especially her young people on the teaching of Christ and the Church regarding marriage, its obligations, responsibilities and privileges, and the practice of domestic economy. Maturing girls and boys should be taught the advisability of well-considered marriages. Boys especially need to have kindled in them a chivalrous respect for women and to be taught to idealize a wife. The sacredness and purity of sexual love and courtship should be occasionally touched upon in pulpit, Sunday school and in public prayer; never, however, in a joking manner and in humorous language. (See the prayer "For All True Lovers," in Rauschenbusch's "Prayers for the Social Awakening.")

A question to Pastors: Looking over your subjects for the last five years, how often have you preached a well-prepared sermon on any phase of the family?

3. Without entering upon the dangerous expedient of match-making the Church through her organizations should at least *encourage the morally healthful association of virtuous young men and women* also with a view to promote the practice of marriage. The "slam" that the young people go to church "to meet one another" should be taken as a compliment to both parties—the young people and the church. It is certainly far better to select one's friends and life-partners in the church's moral atmosphere than anywhere else.

4. Church people should sternly *frown upon the double standard of morality.* While social vice is condoned by the daily press, in the theatres, in business circles and in fashionable society, the Church must stand as a fortress against it, not only to save itself, but to save the nation. A socially corrupt person is a traitor to his country.

5. Let the ministers frown upon and absolutely refuse to have a part in anything that may tend *to make a mockery of this most sacred institution* for reasons of romance or publicity. Even the decent section of the daily press has recently protested against marriages in airplanes, in bathing pools and in other unconventional environments.

6. While the *wedding party* should certainly be a joyous occasion, Christian young people should be trained to exclude from it the unclean and suggestive in song, toast, conversation and customs.

7. *Church weddings* of an inexpensive character so as to make them accessible to all classes, and the revival of the ancient custom of publishing the wedding on one or more preceding Sundays from the pulpit in dignified language and followed by a prayer would also

tend to impress the people with the sacredness of marriage.

8. Americans as a nation are believed to be thoughtless and irreverential; but experience shows that clear and persistent teaching in well-chosen language on any subject of religion and ethics always finds a sympathetic echo among the better portion of our people.

Questions:

1. How can youth be educated in home, church, school, literature and drama to a higher appreciation of the significance and responsibility of marriage?

2. How far are divorce conditions in America due to the present belief in individualism, and to the economic independence of women?

3. What is being done in America to combat the divorce evil?

4. In what way can a wise judge or a conscientious lawyer prevent rash divorces?

CHAPTER XVI

THE CONSTITUENT MEMBERS OF THE FAMILY

The family, being a social organism, is composed of various members. These are husband, wife, children, grandparents, relatives and domestics.

I. The Husband and Father

1. *Christ expressed His high appreciation of the father* of the family by using that name as His most distinctive designation of God, implying thereby that the head of the family should love, provide for and protect his own.

2. *What are the qualities the ideal husband should possess?* Doctor Dix answers: He must be able to support his family in decent comfort, for there can be no peace or happiness in a household where the wolf is always howling at the door. He must be a man who commands his wife's respect, for no woman long loves a man who is a weakling she can wrap around her finger. He must be just and liberal. He must neither tyrannize over his wife nor permit her to bulldoze him. He must be generous to her but refuse to permit her to be extravagant. He must not be so absorbed in business as to forget that his home needs a head to it just as much as his office does. He must realize that it is more important to give his wife part of his time than it is to give her diamonds and limousines. He must

remember that it is just as much up to a man to help make a home happy as it is to a woman, and to do this he must bring good humour and cheerfulness, and not glooms and grouches with him when he returns home of an evening. He must take an interest in his wife's affairs. He must talk over with her the problems of the household, and give her the benefit of his business experience and efficiency. He must remember that a woman's work is dull and monotonous, and brighten it by giving his wife all the diversion he possibly can. He must take his wife to places of amusement, and make for her little treats, and surprises. He should make it a cast iron rule never to take things for granted with his wife, but to compliment her on her thrift whenever she effects a saving, to pay a tribute to a good meal, and to notice when she has a new dress, or has done her hair becomingly. Three compliments a day drive divorce away.

3. *What constitutes a good father?* The finest heritage any father can leave his children is the legacy of an upright, gentle, useful life. A man who will not lie or steal, who is straightforward in all his dealings, who keeps a clean tongue, who is a good friend, who does his duty though it is a humble one, who is devoted to his wife and children, giving them the inspiration of a good example, and who lives in the fear of God—this man is a good father. The sad feature of our modern civilization is that the home gets so little of a man's energy and talent. He works so hard at business that he is like a squeezed orange when he reaches the domestic circle. Yet, he must remember that a father is a father, just as much as a mother is a mother, and that he is failing in his duty if he does not give some of his time to companionship with his children.

II. The Wife and Mother

Parallel Readings:

Hecker, Eugene A., "A Short History of Woman's Rights, from the days of Augustus to the Present Time."

Tacitus, "Germania," XX.

Cæsar, J., "De Bello Gallico," VI, 21.

Clark, H. B., "Mothers' Problems."

Vedder, "The Gospel of Jesus and the Problems of Democracy," 85–107.

Addams, Jane, "A New Conscience and an Old Evil."

Janney, O., "The White Slave Traffic."

Speer, "Principles of Jesus," 84.

Bell, Ralcy Husted, "Woman From Bondage to Freedom."

Baerting, Mathilde, "Die weibliche Eigenart im Männerstaat und die männliche Eigenart im Frauenstaat."

"Cry of Justice," 165, 170, 171, 240, 873, 830, 877.

Bryant, "New Library of Poetry," II, 768; II, 796; I, 335.

Rauschenbusch, "Prayer of the Social Awakening," 55, 85.

1. *Christ's Respect of Woman.* Jesus' high regard for woman may be inferred from His uniform respectful attitude toward the sex, associating with them, teaching them (John 4: 7), treating them as equals, calling them into His discipleship (Luke 8: 2), protecting them against the male-made double standard of morality (John 7: 53–8: 11; Luke 7: 44–50), recognizing their devotion to religious ideals (Matt. 26: 10), insisting on fair treatment in marriage and divorce affairs, frowning upon any tendency to consider her merely as man's property, slave, plaything or the object of his lust. The superficial charge that "Christ never did anything for woman's emancipation" may be answered by showing from history that in truth the only one who ever did anything decisively for woman's true elevation is Christ through His Church, by insisting that the protecting arms of the laws of His king-

dom should be stretched out over her in equal proportions as over the man.

Note. A comparison of John 2:4 with John 19:26 shows that in Christ's time as to-day the address "woman" was a term of dignity, even of tenderness.

Readings:
Shailer Mathews, "Social Teaching of Jesus," 96–101.
Abbott, "Christianity and Social Progress," 149.

2. *The Woman as Wife.* (1) The true wife will be *a real helpmeet* for her husband. That is, she will enter into all his plans with interest and sweeten all his troubles with her sympathy. She will try to manage the affairs of her household so economically that the family will be able to live within their means, and put by something for the proverbial "rainy day." Marriage is a partnership, and the wife should seek to manage her department in such a way as to minister to the prosperity and happiness of the firm. (2) In family and society it is *the ideal mission of woman* (mother, sister, wife and friend) to exert a restraining influence upon the male (beginning with the infant), and to encourage him to pursue high ideals. Millions of women have fulfilled this high mission, while there are not a few who drag men down into the mire. Professor Snowden says: "Is not many a business man driven to speculation and embezzlement because he has in his home a devotee of fashion who is ever imperiously demanding more money? Has not many a husband been enmeshed in his wife's laces and strangled by her ribbons? An ambitious, selfish spirit in the home may reach out and work sad ruin in the world." (3) Many a wife commits *the mistake of criticizing her husband* too much. She recognizes his faults, and

feels that it is her mission to do all she can to improve him. Some wives make the mistake of expecting too much attention from their husbands. Here is a wife who has been alone all day, and thinks that her husband should devote his whole evening to her. (4) To become a good wife, our daughters must be taught to look upon *home-making and motherhood as a serious profession* which must be learned, and not merely as a continuous picnic or honeymoon. No one else can take her place in this job. If she shirks or neglects it, or "doesn't know how to manage," there is no home; no guarantee of safety for the children; the whole community suffers, and ultimately society and civilization, as we know them, are threatened. Girls need training for home-making. Not just cooking and sewing, but knowledge of sanitation, and laws of hygiene, chemistry of foods, child care and budget-making! By keeping accounts, for example, grouped and classified, she can explain to her husband intelligently where the money goes.

3. *Woman in Public Life.* (1) From Christ's high appreciation of personality without any distinctions as well as from the general principles operating in God's kingdom and His own uniform practice, we may infer that *Jesus would encourage woman* to claim her rightful place in society, including public life and suffrage. There are no real arguments against woman's suffrage, only prejudices. (2) But like all progressive movements, *feminism needs spiritual direction.* In the day of her triumph woman needs the Gospel more than ever to save the sex from degeneration. (3) Let woman remember that wifehood and motherhood will be her highest career in the future as they were in the past. (4) As to *public life,* good

patriots expect from woman's enfranchisement three things: (*a*) a decisive contribution toward a better balanced government. Says a prominent woman: "I can conceive of nothing worse than a man-governed world, except a woman-governed world. But I can see the combination of the two going forward and making civilization more worth the name of civilization based on Christianity, not force, a civilization based on justice and mercy. I feel men have a greater sense of justice and we of mercy. They must borrow our mercy and we must use their justice." (*b*) A firmer insistence on a higher grade of personal character in public officials. History points out the bad women in politics, using their personal charm and intellectual gifts to drag down kings and politicians in the mire of immorality and tyranny; they were women controlled by lust, ambition, love of gain, and luxury. Some prominent examples are: Jezebel, Cleopatra, Herodias, Bloody Mary, Mary Stuart, Katherine of Russia, Catherine de Medici and Empress Eugenie. May not part of the social and political corruption of modern times be due to the baleful influence of such women upon leading men? The good woman, therefore, must be encouraged to make also her influence felt in politics. (*c*) A *more righteous government,* just and fair to all classes. The existing civilization is tottering to its fall because it is founded on extreme class- and sex-consciousness. If the women voters from now on fail to insist on better economic and social protection for themselves and their children, they can no longer blame "male-made laws" for the deplorable social conditions.

Woman in the Apostolic Church.—Paul in Galatians 3: 28, proclaims Christianity's declaration of woman's

independence and equality. The importance of such a declaration in those ages we can hardly estimate at its full value in our day of woman's emancipation. As *wife,* woman is entitled to the highest that man can give—his love (Eph. 5: 25–33; Col. 3: 19). The *honourable mention* of so many women in Paul's letters suggests his high evaluation of their personal friendship as well as their work for the kingdom. *The seeming harshness* and narrowness of Paul's strictness against women in some of his letters are due to local conditions, especially to the extreme and bold assertion by some women of their newly acquired rights. Injunctions like 1 Corinthians 14: 35 must often be reversed in our days, for as one has truly remarked: "Just think of shutting up a woman to such a source of information as that often is!"

Literature:

Stall, "What a Young Girl Ought to Know," and, "What a Young Woman Ought to Know."

Lowry's books on "Truths," "Confidences," "Himself," "Herself," "False Modesty."

III. The Child

Parallel Readings:

Good books to put into the hands of young parents are the following:

Forbush, "Child Study and Child Training."

Dawson, "The Child and His Religion."

Moxcey, "Girlhood and Character."

Hartshore, "Boyhood and Character."

Baker, Edna Dean, "Parenthood and Child Nurture."

Grinnel, "How John and I Brought up the Child."

Lofthouse, "Ethics and the Family."

Jewett, "The Next Generation."

Vedder, "The Gospel of Jesus and the Problems of Democracy," 108–147.

Gardner, "The Ethics of Jesus and Social Progress," 307–332.

Speer, R., "Principles of Jesus," 88.
Henderson, "Social Duties," 77–93.
Key, E., "The Century of the Child."
Drury, Samuel S., "The Thoughts of Youth."
Chapin, Henry Dwight, "Heredity and Child Culture."
Rauschenbusch, "Prayers of the Social Awakening," 51, 53.
Jamison, A. T., "Your Boy and Girl."
Kirtley, J. S., "That Boy of Yours."
Kirkpatrick, "Fundamentals of Child Training."
Slattery, M., "The American Girl and her Community."
Dickinson, G. A., "Your Boy!"
Mangold, G., "Child Problems."
Forbush, "The Boy Problem."
"Cry of Justice," 637, 640, 647, 655.
Weigle, L. A., "The Training of Children in the Christian Family."
Royden, A. M., "Sex and Common Sense."
Moxcey and Ward, "Parents and their Children."

Historical Background

Ancient civilization considered the child only in relation to the family, tribe or state and had little conception of his value in himself as a personality and an individual. When therefore the child was deficient in body or mind (especially if it was a girl) death by exposure or other means was permitted. But the "patria potestas" extended over all his offspring and was well-nigh supreme. Among the Roman aristocratic women children were unwelcome and abortion was common and remained unpunished. The *Jews* had a higher respect for children.

1. *Christ's Attitude toward the Child.* (1) Like all normal men, Christ loved the children and was delighted to have them near Him (Matt. 19: 14). (2) Jesus considered the child's soul as of great value in itself, and not only in so far as it benefited society, business and the state. The child is a full, though un-

developed personality and therefore of more value than things (Matt. 19: 13–15). (3) He regarded the child nature as a fitting type of true discipleship, because of its qualities of love, trust, humility, and candour (Matt. 18: 3–6). Paul's declaration in 1 Corinthians 7: 14 that children of believing parents are "holy" may imply the ancient conception of group religion.

Question: Do Mark 10: 14 and Matthew 18: 3 imply that young children are free from original sin?

2. *The Rights of Children.* (1) The right to be born. "Birth-control" is practiced in circles where there is the least excuse, namely, among the educated and well-to-do classes. It would appear that the physically, financially and morally fit men and women seem most inclined to shirk the responsibility of children. (See Vollmer, "The Reformation a Liberating Force," 59–66.) (2) The *right to be well bred,* that is, educated and trained for business, as well as in religion, morality and good manners. The child should be taught politeness, consideration for the feelings of others, self-control and everything that goes toward making up gentlemanliness and ladylikeness. Nor is it enough that it should be so taught by precept; example is indispensable. Parents cannot be too careful as to how they conduct themselves in the presence of their children. Children, as a rule, are nothing, if not imitative. Every mother should see to it that in her great love for her children she does not allow them to become helpless, selfish, shorn of all responsibility. It is just as unwise to do too much for a child as too little, and the mother who has shielded her child from every hardship sends it out into the world with a poor preparation to meet the vicissitudes of life. (3) The

right to be *protected* from physical, mental, moral and religious corruption (Matt. 18: 6); in the home, the school, at amusements, on the streets, by social customs and in factories. The sins against the child are truly "heaven-crying," especially in industrial countries. Modern Herods are killing them by the millions through child labour, undernourishment, repression of the play instinct, etc. (Vedder, "The Gospel and the Problems of Democracy," 108). (4) The new *Youth Movement* in Europe demands the right of self-determination in some effective form respecting the "supreme sacrifice" in war. It is considered unsafe to let old men (and the real "war-makers" are usually very old) make the final decision whether millions of young men should die or be maimed on the battlefield and millions of young women should become widows or remain unmarried. They demand to know the true reasons for war.

Question: How would you as a parent seek to make clear to your child the fact of sex? (Richardson, "Sex Culture Talk with Young Men").

3. *The Duties of Children.* The New Testament contains general implications as well as definite precepts on this subject in Mark 7: 6–13; Ephesians 6: 4; Colossians 3: 20, 21; James 1: 26, 27. (1) Love and obedience *toward parents.* The average American family is dominated by the children. This is bad for them and for everybody else. It makes them intolerant, selfish and disagreeable. And it reduces their parents to a state of peonage. (2) Respect for the *older generation,* including pastors, teachers and leaders in business and political life. Common sense and experience should teach the rising generation not to disdain the

advice of parents, teachers and maturer friends. The overestimate of youth is a phase of weakness. The impression you get from the average novel is that the interesting part of life is over when the young people are married. As a matter of fact, the best part of life ought to be after fifty. In the work for world progress the vigour, courage and enthusiasm of youth are indispensable; but when Church or State, industry or business, law or medicine need leadership, experience and well-balanced judgment, middle-aged and old people are still in demand. (3) *Cultivation of enthusiasm and efficiency.* "Fogyism" is not a matter of age and is too often found among the younger generation, while the maturer minds are largely the leaders of safe and sound progress.

IV. The Aged in the Family

As to the relation between the older and the younger generations we have one extreme in paganism and Judaism, and the opposite extreme in modern society. The happy mean is indicated in the New Testament and is found in families of Christian culture (Mark 7: 6–13; Eph. 6: 4; Col. 3: 20, 21). (1) *Grandparents* have a right to look for a reasonable respect from children and grandchildren. The coarse flinging at them of epithets like "old fogies" should not be found on the tongues of well-bred children. (2) If in need, they should be *supported* in some comfortable way. Neglect of the older generation is a prodigious wrong and a sign of inferior civilization. (3) The old people should return love for love by endearing themselves to children and grandchildren by patience and reticence, always remembering that wisdom will not die with them. (4) The problem of the wider circle of direct

and indirect relatives must be solved by the application of the "kingdom principles."

V. The Domestic Servant Problem

According to Christ's teaching, life as a whole should be considered from the view-point of service. And service in any form is honourable in the sight of Jesus, while idleness is despicable (Matt. 20: 27, 28; John 13: 1–20). In Philemon, in Colossians 3: 11, and Galatians 3: 26, Paul implies clearly that the Gospel had already abrogated the principle underlying *slavery* and that its abolition was only a question of time and of faithful realization of the "kingdom principles" on the part of the Church. Until then the slaves should be content and obey, knowing that they as Christians enjoyed real liberty (1 Cor. 7: 17–22; Col. 3: 22, 23; Eph. 6: 8; 1 Peter 2: 18–23). Solemn warnings are addressed to the *masters* in Ephesians 6: 9.

The difficulties experienced in securing reliable domestic help at reasonable compensation are due partly to the stigma placed on this kind of service, as well as to the long and irregular hours, to unreasonable treatment and especially to the competition of industry.

VI. Family Life as a Whole

Parallel Readings:

Alexander, "Ethics of Paul," 284–305.

Vedder, "Socialism and the Ethics of Jesus," 406.

Speer, "Principles of Jesus," 80.

Henderson, "Social Duties," 22–76.

Richmond, W., "Social Diagnosis."

Poems: Harbaugh, "Heemweh"; "O Happy Home" (Spitta); Bryant, "New Library of Poetry," I, 222, 225, 229, 238; "Cry of Justice," 500; Schiller, "Lied von der Glocke; Die Würde der Frauen."

Summing up the discussion on this all-important subject of family life, we raise the question as to which are the true *friends* and which are the foes of the Christian home?

Friends of the Home. (1) First of all the Lord Jesus and the three laws of His kingdom which are to be perpetually kept alive at the "family altar" (John 2: 1–11). (2) The *spirit of union* and "family solidarity." Formerly this was overstressed, and now it is in danger of decaying altogether. Each member must keep in mind that his individual conduct exerts a decisive effect upon the family as a whole and on the other members individually, either favourably or unfavourably. H. G. Wells in "The Soul of a Bishop" makes the Bishop say to his frivolous daughter: "A man in my position is apt to be judged by his family. You commit more than yourself when you commit an indiscretion." (3) *Neighbourliness.* Family unity must not degenerate into family selfishness. Christ on several occasions gently and kindly rebuked His own mother for this (Mark 3: 23–35; Luke 14: 26). (4) *Innumerable little details,* little deeds of kindness and little words of love, contribute to make a home happy, such as, *e. g.,* owning a home, comfortable furniture, good pictures, artistic arrangements in the rooms, flowers, palatable cooking and tasteful serving, cleanliness, music, good literature, stated "family evenings," harmless games and parties, etc.

Foes of the American Home. (1) Irreligion; (2) Loose conceptions of friendship between the sexes, of courtship, and of marriage; (3) Easy divorce laws in most of the states and loose administration of the stricter divorce laws. (4) Economic conditions compelling the postponement of marriage or taking the

wife from the home (Peabody, "Jesus Christ and the Social Question," 161–182). (5) Frivolous customs at social functions, on vacations, travel, etc. (Peabody, 129–182). (6) Modern ideas of woman emancipation discouraging marriage and motherhood (Peabody, 141–142). (7) Bad literature and a degraded stage (Peabody, 144). (8) The tenement, apartment, rooming and boarding house life. (9) Professional prostitution. It is estimated that there are about 500,000 women and girls in this country who are public prostitutes and about 1,000,000 kept mistresses, also that about 6,000 additional women and girls become public prostitutes annually (Kaufman, R. W., "The House of Bondage"). (10) Mixed marriages. A fruitful source of social degeneracy and unhappiness are the marriages with irreligious partners or such as practice an intolerant religion.

While recognizing that there are great dangers to the American home, the facts seem to justify a distinct *note of optimism* regarding this priceless treasure. Millions of American homes of to-day represent the highest type of family association on the face of the earth. Its mass influence is tremendous, always operative for good. This influence is reflected in the churches, the schools, the universities, in the quality and character of our amusements, in the clean liberty of association, in the ever-increasing moral tone in business and social relations. Regarding this point, as in other respects, the "*good*" times are not the "*old*" times.

PART V

The Kingdom and Our Political Institutions

CHAPTER XVII

THE LOCAL COMMUNITY

Parallel Readings:
Fassett, Charles, "Handbook of Municipal Government."
Kent—Jenks, "Jesus' Principle of Living," 133–135.
Speer, R., "Principles of Jesus," 222.
Henderson, "Social Duties," 115–137 and 189–222.
Earp, E. L., "Rural Social Organizations."
Steffens, L., "The Shame of the Cities."
Groves, Ernest R., "The Rural Mind and Social Welfare."
Wilson, W. H., "The Evolution of a Country Community."
Vedder, "Gospel of Jesus," 148–189 (Slums).
Vogt, P. L., "Church Coöperation in the Community Life."
Ward, Edwards, "Christianizing Community Life."
Fishe, O. W., "Community Forces for Religious Education."
Douglas, H. P., "From Survey to Service."
Holden, Arthur, "The Settlement Idea."
Capes, Wm. Parr, "The Modern City and Its Government."
Devine, E. T., "Social Work."
Gill and Pinchat, "The Country Club."
Fishe, O. W., "The Challenge of the Country."
Howe, "European Cities at Work."
Riis, J., "The Battle with the Slums."
Wilcot, D., "Municipal Franchise."
"Cry of Justice," 853.
Bliss, "New Encyclopædia of Social Reform," 788, 813, 1001, 1017.

THE social groups following the family in order of time, importance, power and size are the various *politi-*

cal organizations, such as the local community, the state and international relations. All these are in an acutely unsaved condition and therefore in dire need of Christianizing. We begin with the local community, which may be defined as "the place where we live."

1. *Christ's local patriotism.* Jesus showed special interest in His home town as well as in the city of His residence during His public ministry and in the capital of His nation, and made special efforts to save them (Luke 4: 16–30; 19: 41; Matt. 23: 37). Paul also seems to have been very proud of his native town and especially interested in its salvation (Acts 21: 39; 9: 30; 11: 25). Every Christian should follow these examples of local patriotism.

2. *What people should know about their own community.* In order to work intelligently for the salvation of their home community, Christians should strive to acquire a thorough acquaintance with the real conditions of the place. They should know something about the character of the population, native and foreign, whether composed of harmonious or incompatible elements; about industries, hours and condition of employment, wages, occupational accidents and diseases, child and women labour; about living conditions, recreation, parks, playgrounds, dance halls, theatres, moving picture shows; about transportation, adequate facilities and rate of fares; about public utilities, gas, telephone, telegraph, electricity, express company; about public health, prevalent and preventable diseases, hospitals, physicians, board of health; about education, conditions of schools, spirit of teaching, character of teachers, vocational training, continuation courses, night school; about civic administration, whether competent or corrupt; about vice, crime, in-

temperance, houses of ill fame, white slave traffic, prisons, saloons; about moral and religious forces outside of the Church, Y. M. C. A., reform clubs; about the newspapers, by whom controlled and in what spirit edited. This seems a formidable list, but acquaintance with these facts requires little if any extra time; an open eye, an alert mind, a sympathetic heart while we go about our usual occupation is as a rule all that is necessary for a minister and other leading men to give them all the information necessary to one who desires to do good to all men. Without a reliable basis of facts many of our best intentions will fail, for education must precede and accompany all lasting reforms.

3. *Some community affairs that need special and constant watching.* (1) The local *political administration.* America differs from other countries in that private citizens, either singly or organized into law and order leagues, must constantly exert pressure upon the officers of the community to do the very things for which they have been elected and are being paid for. One way to secure decent local government would therefore be to induce *high standing business* and professional men to take office, so that the community may be weaned away from the "professional" politician, the "machine," the Tammany Hall system and similar obstructions to good government. (2) *The places and surroundings for social gatherings* and the character of the various amusements for young and old. (3) *The houses of ill fame.* To assist in cleaning out these cesspools of iniquity should be regarded by the good women of every community as their special privilege, and it is a serious reflection especially on every church woman when these moral pest holes are permitted to

carry on their business almost unmolested. (4) *All influences and agencies encouraging class-hatred* based on religion, colour, nationality and language. Said a Texas editor recently: "This town was built up on tolerance, good-feeling and respect of one another. Don't tear it down by intolerance and religious bigotry."

4. *Methods for improving community conditions.* (1) When attacking evil be sure of your facts, and use moderate language, evincing a spirit of fairness. (2) A successful method for investigating conditions and for spreading the information among interested circles of people is for Sunday-school classes, literary clubs, brotherhoods and similar organizations to discuss from time to time the political, social, moral and industrial conditions of their respective home community, bringing out the facts, (*a*) as to what extent the local government, the housing conditions, the amusements, Sabbath observance, labour organizations, churches, schools, libraries, stores, banks, public utilities, the newspapers, the playgrounds, etc., are in a saved condition, that is, are controlled by love, righteousness, purity and honesty; (*b*) as to what extent some of these features of community life are in an unsaved condition, that is, controlled by selfishness, greed, commercialism, profiteering, coarseness, impurity and corruption; (*c*) if anything, and what, is being done to save that which is lost; (*d*) whether God's prophets (the churches) are faithful in calling any unsaved groups to repentance or whether they are Jonases refusing to do their duty; (*e*) in many cases mere publicity is sufficient to have wrongs righted, for people are usually very sensitive to public opinion. (See Lippman, "Public Opinion.")

5. Much of the reform work may be *done in close coöperation with other denominations,* or with the Federation of Churches, or the Y. M. C. A. and Y. W. C. A., or with local welfare departments and even with labour and farmer's organizations. Especially should a close coöperation between the home, the school and the church be maintained. Reforms to be effective must proceed along *positive as well as negative lines, i. e.,* destroying evil and building up the good. These are not always two independent and successive processes, but go hand in hand, just as in nature. We empty the air out of a glass by the very act of pouring water into it. Sin can best be driven out of individuals and groups by putting something better in its place. Many of the evils in our community life would vanish without special efforts if a healthier spiritual life, better institutions, purer amusements and nobler customs were fostered. A large amount of social service done by the churches and individuals belongs really to the *duties of the civil government* and the best service rendered in such cases is to urge the authorities to tend to their business. In this way the churches will be enabled to use their funds for objects more specifically Christian.

6. *The reward of the reformer.* Reformers are usually criticized for exposing wrong, because, as their opponents say, "it hurts business, keeps people away from the town and thus is unpatriotic." You must "boost" your home town and exalt your own country to the skies. How short-sighted! The very fact that efforts are being made to "clean up" a city and keep it clean invites confidence. "Corrupt and Contented" is a poor recommendation for any city. And as to patriotism, we fully agree with the motto: "My

country, right or wrong," if interpreted in this way: "When right, keep it right; when wrong, set it right." This is the way America's greatest sons and daughters, like Washington, Jefferson, Lincoln, Sumner, Garrison, Beecher and Mrs. Stowe, Carl Schurz, etc., have always acted.

CHAPTER XVIII

THE STATE AND ITS GOVERNMENT

Parallel Readings:

Gardner, "The Ethics of Jesus and Social Progress," 333–356.
Vedder, "Socialism and the Ethics of Jesus," 426–434.
Speer, R., "Principles of Jesus," 40, 114.
Howe, "Privilege and Democracy in America."
Beard, Charles, "The Economic Basis of Politics."
Abbott, L., "Christianity and Social Problems," 27–65.
Kent—Jenks, "Jesus' Principles of Living," chap. 9.
Kent, "Social Teaching of the Prophets and Jesus," 252–266.
Cooley, "Social Organizations," 284–309.
Follett, "The New State," 227–330.
Henderson, "Social Duties," 277–299.
Stalker, "Ethics of Jesus," chap. 16.
Shepheard, Harold B., "Jesus and Politics."
Weyl, W. Z., "The New Democracy."
Russell, B., "Political Ideals," 3–38, 103–144.
Wilson, Woodrow, "The New Freedom."
Noxon, T., "Are We Capable of Self-Government?"
Mathews, S., "Social Teaching of Jesus," chap. 5.
Rauschenbusch, "Christianizing the Social Order," 123–127 and 149–155.
Homiletic Review, No. 3, 1922: "Is God a Democratic God?"
Vollmer, Philip, "The Reformation a Liberating Force," 53, 71.
"Cry of Justice," 189, 815.
Colegrove, Kenneth, "American Citizens and Their Government."
Schenck, "Biblical Sociology," 18.

THE next largest social group to the local community within which Christ's ideals are to be realized is the

state, which may be defined as society organized for the purpose of mutual protection and development in all spheres of physical, intellectual, moral and religious activity.

I. Christ's Political Principles

1. *Historical Background.* Jesus lived under a threefold government:—the Roman Empire, the Herodian vassal kings and the Jewish Sanhedrin (Vollmer, "The Modern Student's Life of Christ," 8–18).

2. *Method of Christ's Political Teaching.* (1) Direct teaching on political affairs is scarce in the Gospels. Either Christ did not say much on these explosive subjects, or His teaching was purposely omitted from the records for fear of Jews and Romans, or some of it may be concealed from our eyes by traditional interpretation. (2) Christ's political principles must therefore be inferred (*a*) from His practice, discouraging bloody revolutions; (*b*) from casual statements, such as Matthew 22: 21; (*c*) from illustrations of political institutions and customs; but (*d*) most clearly from the great principles of the kingdom constantly stressed by Jesus.

3. *Details of Christ's Political Teaching.* From the material indicated we may infer the following as to Christ's political ideas. (1) He considered it a *duty to keep informed* on political affairs, as the background of His teaching shows (Luke 13: 1–5; 19: 14). Wrongs are perpetuated partly because even the educated classes are so poorly informed as to actual conditions. (2) Christ approved of the principle of *coercive government,* as appears from His usual recognition of the threefold government in Palestine, espe-

cially at His trial, as well as by declarations like those in Matthew 22: 21; Matthew 23: 1–3; John 19: 11. The scarcity of teaching on government and Jesus' insistence on the supremacy of love does not imply that He was a "philosophical anarchist," who, as some suppose, showed His opposition to the state as a worthless institution by practicing "direct action" (John 2: 13–22; Mark 11: 15), refusing to answer His judges and teaching non-resistance (S. Mathews, "Social Teaching of Jesus," 123–128). There is a better explanation of Christ's behaviour on these occasions. The actual government in Christ's time was an oppressive despotism and deserved little respect; the silence at His trial was a rebuke against the illegal treatment accorded to Him; the "direct actions" were isolated cases of summarily righting a wrong. Order is heaven's first law and Christ's ideals of the kingdom can only be realized in an atmosphere of law and order. (3) The *element of truth* in the grotesque supposition that Christ was against government by law is the evident fact contained in the principles of God's kingdom that the goal of all progress in civilization must be the gradual elimination of coercion. Each person, out of the goodness of his heart, should learn to treat others in accordance with the Golden Rule. But the world is not yet ready for a mere gentleman's agreement, first, because we haven't enough gentlemen; second, because they don't agree. But some day, the Bible predicts, it won't be necessary to tell people not to murder, steal, take drugs, cheat or get drunk. It's a long way off, but it's coming, and the beginning of real civilization will come with it. Constant and long continued practice of the Golden Rule by individuals and groups will tend to make of "gov-

ernment" practically a mere leadership in service, a principle which is already actually at work in many families and schools, in voluntary organizations of all kinds and especially in church government. The conception of the state chiefly as a coercive institution is fast losing ground. (4) *No definite form of government* is prescribed in the New Testament; but Christ's conception of God as a Father, of men as brothers, of government as service (Mark 10: 42–44), of the value of personality, the three laws of the kingdom, His disapproval of class distinction and His love for the plain people—all these considerations would naturally lead one to suppose that He favoured some sort of a "theo-democracy," *i. e.*, a government theocratic in spirit and principles and democratic as to officials, laws and institutions.

Note 1. Two misconceptions of "democracy" must be avoided: (1) by democracy we do not merely mean *good* government, but *self*-government of, by and for the people. Autocracy and aristocracy have often given their people better government than democracies. (2) Neither do we mean by "democracy" merely *popular* government, but *free* government, that is, an administration of public affairs which guarantees freedom of conscience and of speech, protecting the minority against the majority and the mob. "Eternal vigilance is the price of liberty." During and after periods of great upheavals, mobs, reactionaries, small politicians, extreme radicals, and fanatics, attempt to abstract the vital substance from our democracy, leaving us only the shell. "Caveant consules!"

Note 2. There are at present three types of free government, with many varieties as to details: (1) the *parliamentary system,* under which a committee composed of the leaders of the party in power, called the *cabinet,* headed by a Prime Minister, controls all branches of the government. The tenure of office depends on the vote of Parliament. (2) The *congressional form,* composed of three coördinate and independent branches of government, with fixed terms of office. (3) The *Soviet* form is based on the votes

of those only who are doing useful manual or mental service and it stresses occupational instead of territorial representation.

Question:

How can you prove that Jesus was a champion of democracy? (Kent—Jenks, "Jesus' Principles of Living," 145).

II. Rights and Duties of Rulers and People

1. *Duties of Rulers.* (1) To *serve* the people, not to lord it over them (Mark 10: 42–44). (2) To serve the *people,* and not themselves, nor special interests. Recall Lincoln's famous definition of a democratic government. "Public office is a public trust" and should not be abused for self- or class-enrichment. Matthew 22: 21 suggests that the burden of taxation should be distributed with fairness. (3) To serve the people with *efficiency*—a very weak point in America. (4) To *deal frankly* and sincerely with the people. "Secret diplomacy, even if carried on honestly, is an insult to the intelligent portion of a free people. This Machiavellian dark-lantern system of conducting a nation's most important affairs is, however, dying hard" (Kent, "Social Teaching," 258). "Open diplomacy" receives sufficient lip service, but as yet that is about all.

2. *Duties of Citizens.* (1) To show an interest in the welfare of the state by an active participation in political affairs, as our Lord's example and the general tenor of New Testament teaching implies. Mere criticism is unproductive. Many Christians desire to enjoy the benefits of good government but do very little to bring it about. Indifference to political duties implies lack of true religion. (How is Phil. 3: 20 often misunderstood?) (2) Insist on good moral character in office bearers. Christ's unwillingness to answer

some questions at His trial may have been due to a sense of revulsion at the low moral character of His judges. Eternal vigilance is the price of getting good men into office—*good,* not only efficient! (3) Cheerful obedience to lawful authority (Matt. 23: 2–3; Rom. 13: 1–7; 1 Pet. 2: 17). The Church has often shown a strong tendency to form a state within the state by claiming the right to discharge state functions (1 Cor. 6: 1–11; the papacy, the Huguenots). (4) Insistence that our political parties become more responsive to the true interests of the great bulk of the people. How are so many transactions injuring the people possible in legislative bodies supposedly representative of "the people"? Partly because "the people" are unorganized, easily deceived, and divided by a multiplicity of interests? Arthur Brisbane writes: "We have reached a stage in which wealth selects sets of candidates. The people, with no other choice, elect one set. And that set takes its orders from those that originally selected it, not from the people that did the voting." Every country needs a strong progressive party, as a check on reactionary excess.

3. *The Rights of Free Citizens.* (1) All those *elementary* rights inherent in human nature, some of which are expressly enumerated in the Declaration of Independence, in our Federal and State constitutions and in the "Bill of Rights," contained in several state constitutions, such as free speech, liberty of conscience, etc. Many of these precious gems are in constant danger of being "defined and limited" out of existence. (Enumerate the most important of these constitutionally guaranteed rights.) (2) The *right of constructive criticism* of laws and officials and of exposing malefactors in high places. Vulnerable officials

are very sensitive to public criticism. (See Lippman, "Public Opinion.") (3) Opposition to any encroachment of state omnipotence of the Roman and Hegelian type, which may tend to minimize the value of personality and individuality, by measuring man's value according to his importance to the state and society.

III. The Duty of Patriotism

Parallel Readings:

Tolstoi, L. N., "Christianity and Patriotism."
Brooks, C. A., "Christian Americanization."
Bierstadt, Edward Hale, "Aspects of Americanization."
Hastings, "Encyclopædia of Religion and Ethics," IX, 678.
Vollmer, Philip, "The Reformation a Liberating Force," 34, 51, 64, 69, 73, 97–116.
Gavit, John P., "Americans by Choice."
Locke, J., "Treatise on Toleration."
Mills, J. S., "Essay on Liberty."
"Cry of Justice," 593, 633; Ref. H. No. 532, 587, 590 (Kipling's "Recessional"), 598 (Harbaugh's "Litany"), 599.
Stauffer, Robert E., "The American Spirit in the Writings of Americans of Foreign Birth."
Steiner, "The Trail of the Immigrant."
Anton, Mary, "The Promised Land."
McKenna, "Our Brethren of the Tenements of the Ghetto."
Warne, "The Slav Invasion and the Mine Workers."
Strong, J., "The New Era."
Shriver, "Immigrant Forces."

The foremost of a good citizen's duties is *to love his country,* as normal human nature and common sense prompts and the teaching as well as the example of Christ implies.

1. *Genuine* patriotism is therefore one of the noblest instincts, manifesting itself in pride of country, its flag and its history, in loyalty to its highest ideals and

in activity for its material and moral welfare. In the words of Rev. P. E. Swope, "A one hundred per cent. American is the man who gives an honest day's work for a day's wages, who lives the simple life, votes intelligently, lives a clean moral life, and is obedient to the laws of his country and of his God. And just as a man who loves his wife and children does not need to proclaim the fact from the housetop for every passer-by to hear, but shows his love by the service he renders them, so the real American is he who so lives, and obeys the laws of his country, that a noisy profession of his patriotism is not needed." Genuine patriotism does not exclude *cosmopolitanism*, or internationalism, as little as love for one's own family excludes respect for his neighbour's welfare. True patriotism is promoted by economic prosperity and enjoyment of liberty. "Ubi bene, ibi patria."

2. *Counterfeit* patriotism is either a morbid instinctive passion masquerading under this sacred name, or a shrewd, calculating piece of camouflage for gaining material advantages. It manifests itself in vainglorious braggadocio about one's country's absolute superiority to all other nations; in hatred or fear of other peoples; in noisy demonstrations and frenzied flag-idolatry; in animosity against fellow Americans of other racial descent than one's own; in insistence on the correctness of one's own definition of what constitutes patriotism, branding the dissenter as a traitor; in mere loyalty to party and its chiefs, sometimes actuated by corrupt motives; by opposing even the better class of immigration.

3. "*Americanization*" is the term for the various efforts to implant patriotism into the hearts of the newcomers to America. There are two ways of try-

ing to make Americans: (1) *The bad and unsuccessful way,* consisting, (*a*) in a haughty assumption of superiority, usually based upon ignorance of other nations; or (*b*) in using material or moral force. Any government which will attempt to nationalize its people of various racial origins by forcible or arbitrary methods will ultimately come to harm. This is an established historical fact. Whenever blind nativism tried to use these methods the effect has been to chill the love for America in millions of native as well as foreign-born Americans instead of rekindling it; or (*c*) in one racial element posing as the only true Americans, undervaluing the vast contribution of other races to the numerical, material, cultural and religious development of our common country; or (*d*) in the attempt to reduce all the cultures brought to America to one dead uniformity; or (*e*) in considering language synonymous with patriotism in spite of the adverse testimony of all history and experience (Ireland, Switzerland, Wales, United States; Vollmer, "The Reformation a Liberating Force," 99–109). (2) *The good and successful way of Americanization* consists (*a*) in establishing a correct standard of Americanism by *restudying* the true American ideals, as found in the Declaration of Independence, the United States Constitution, the Bills of Rights, as well as in the writings of Washington, Jefferson, Webster, Clay, Lincoln, Carl Schurz, and others; (*b*) in the *practice* of these ideals by the native and foreign-born Americans so that the newcomers may *see* true Americanism in action. For Americanism like charity begins at home. Let the Americans begin by Americanizing themselves according to the true standards set up by the fathers. (*c*) Employ intelligent and broad-minded Americans

to Americanize the foreigner, preferably selected from the foreigner's own nationality. Present Americanization methods are faulty. Almost everybody wants to Americanize. In the majority of cases those interested in Americanization know little or nothing about the foreign born, and most of the money spent is more than wasted. (*d*) The "melting pot" is working so perfectly that we really need no artificial methods for making people love America. The practice of the homely social virtues of tolerance, kindness, unselfishness, sincerity and honesty toward the foreigner is all that is necessary. "Ubi bene, ibi patria!" On the other hand every movement which tends to drive the edge of discord deep into the national heart is un-American, unpatriotic, a blot upon the national flag, and no amount of artificial Americanization work will undo the mischief perpetuated by intolerant, hate-breeding individuals and organizations doing their dark work in this fair common homeland of ours.

IV. Christianizing the State

The sublimest duty of a Christian is to Christianize the State (Matt. 28: 19). This may be accomplished, (1) not by uniting Church and State, neither in the Roman Catholic nor the Protestant sense; (2) not by merely using Divine names in official documents or on our coins, etc., though American Christians are entirely in accord with having God acknowledged on our coins, in the Declaration of Independence, in almost every Presidential Inaugural and in other state documents; (3) not merely by observing religious forms, such as the opening of the Legislature with prayer; but (4) by having our laws, customs and busi-

ness affairs reflect the principles of God's kingdom. "By their fruits ye shall know them;" (5) by electing men to office who administer the government in a spirit of justice.

Note. In a true, though relative, sense the *American nation may be called Christian,* because (1) it owes to Christianity the very principles upon which it is based—the principles of equality, of freedom, and of self-government; and, (2) because the many millions of true Christians in America are successfully trying to instil Christ's laws into the hearts of our people. The Supreme Court of the United States was therefore clearly within the facts when, in the famous case of the Church of the Holy Trinity *vs.* the United States, 143 U. S. 457, page 465, et seq., it decided that ours was a *Christian Nation.* Good Americans should faithfully use the ballot and all other influences to make our country more and more what we claim it to be.

V. Attitude of the Apostles to the State

Paul's frequent *exhortations to obey the government* show that he was very eager to preserve friendly relations between the Roman authorities and the Christians. He overlooks the unworthy representatives of the government and stresses the principle (Rom. 13: 1–7). This may be due to the fact that he was a Roman citizen, and was often protected by Roman officials. He also may have feared that misunderstood emancipation ideas might lead to open rebellion, and experience shows that the destruction of even a bad government involves an awful responsibility.

Peter also preaches submission to the existing government; but the book of Revelation breathes the spirit of fiery opposition to the "beast" which is the Roman government, predicting its speedy downfall (Kent, "Social Teaching," 307; Alexander, "Ethics of Paul," 307–319).

VI. American Democracy in the Light of Christ's Political Ideals

Parallel Readings:

Wilcox, "Government by All the People."

Oberholzer, "Referendum, Initiative and Recall."

Wilson, Woodrow, "Constitutional Government in the United States."

Norton, Thomas James, "The Constitution of the United States."

The Need of an American Labour Party (in "The Church and Its American Opportunity," 131–168).

For the political platforms of the Progressive Party of 1912, the Socialist Party and The Federation of the Churches see Vedder's "Social Teaching," 388–394.

The American people cherish with deep reverence the principles of democratic government. For a long time the United States was the leader in free government throughout the world. But in recent years several nations have made strenuous efforts to get ahead of us. Many of our foremost leaders therefore have expressed the opinion that we need (1) a revival of the true spirit of democracy and (2) a reform of our laws to embody the new spirit.

(1) *Revival of the true Ideal of Democracy.* Democracy is not a set of devices, a form of machinery, of suffrage, of representation, of elections, of relations of executive and legislature, and the like, but a *spirit,* a method of progress. It is a faith—unproved like other faiths, but with heartening gleams of promise—a faith in a common humanity; a belief that men are essentially of the same stuff; it denies then that there can be any such thing as a governing class.

To make the people as a whole the real rulers of the land necessarily involves a *fairer distribution of property* and wealth. For in every age and every land, that

class which has gained control of the industrial power —that is to say, over the people's sources of livelihood and over their means of getting bread—also necessarily and as a matter of course acquires the governing power, the political control. The name and the forms of democracy will not of itself insure a people's government, for every type of tyranny known to a suffering world, autocracy, aristocracy, plutocracy, army-rule, mob-rule, has operated under the name of "democracy."

(2) Hand in hand with strengthening the spirit of true democracy must go improvement of democratic *forms and methods.* This has always been done since the birth of our nation. To the Federal Constitution no less than eighteen amendments have been added, and our state constitutions have been revised again and again.

Some of our most patriotic men believe that the following changes should be made in the Federal Constitution in order to facilitate orderly progress of our nation: (1) Submission and adoption of amendments by a bare majority; (2) Election of the President by a bare majority of the direct votes of the people; (3) Proportional representation, to give minorities their rights; (4) Partial occupational, instead of exclusive territorial representation in Congress, nine-tenths of whose members have usually been lawyers; (5) Some sort of legal coöperation between Executive, Cabinet, Department heads and Congress; (6) Curtailment of the powers of the President, especially in the conduct of foreign affairs.

CHAPTER XIX

LAWLESSNESS AND THE ADMINISTRATION OF JUSTICE

Parallel Readings:

Kent, "Social Teachings of the Prophets and Jesus," 260–263.

De Quiros, "Modern Theories of Criminality."

Devine, E. T., "Social Work," Part IV.

"Everybody's Legal Adviser," at Funk and Wagnalls.

Flexner, "Juvenile Courts and Probation."

Parsons, "Responsibility for Crime."

Vedder, "The Gospel of Jesus and the Problems of Democracy," 182–249 and 332–376.

Hastings, "Encyclopædia of Religion and Ethics," VII, 619.

Speer, R., "Principles of Jesus," 132.

Rauschenbusch, "Christianity and the Social Crisis," 258.

Darrow, "Crime, Its Cause and Treatment."

"Cry of Justice," 148, 160, 868.

Haines, Grove, "The American Doctrine of Judicial Supremacy."

MacDonald, William, "A New Constitution for a New America."

Warren, Charles, "The Supreme Court in United States History."

Norton, "The Constitution of the United States, Its Sources and Its Application."

Beard, Ch., "An Economic Interpretation of the Court."

Corwin, E., "The Doctrine of Judicial Review."

Roosevelt, "Progressive Principles." (Chap. XI: "Recall of Judicial Decisions.")

Abbott, "Christianity and Social Problems," 297.

Tannebaum, "Wall Shadows."

Schenck, "Biblical Sociology," chap. 19.

Bonger, W., "Criminality and Economic Conditions."

Jones, G. A., "History of Penal Methods."
Booth, M. B., "After Prison—What?"
Crimes and their Punishment, and Criminology in Hastings' "Encyclopædia of Religion and Ethics," IV, 249–305 and 305–314.

Because of their special importance we have reserved three functions of the state for separate discussion in this and the two following chapters:—the administration of justice, the war system and international relations. We will begin with the subject of lawlessness and crime.

I. Christ's Contact with Lawlessness and Court Procedure

1. *Historical Background.* In many passages the Old Testament denounces wickedness in high places and demands uprightness in meting out impartial justice (Kent, "Social Teaching," 31–33, 45, 63, 94, 95, 149–151, 260). Throughout the Roman Empire studied cruelty or favouritism marked the treatment of the criminals in Christ's days, and corruption ruled in the administration of so-called justice.

2. *Christ's Conflict with Lawlessness.* (1) The very object of the incarnation of the Holy and Sinless One was to bring Him into close contact with a world steeped in lawlessness and crime in order to save it from its sins (John 3: 16). (2) His enemies, however, frequently charged Him with personal lawlessness, with condoning lawlessness in others and with associating with criminals (Luke 15: 1; 19: 10). (3) John 5: 17; 9: 22 seems to imply that Jesus was excommunicated. (4) His enemies surrounded Him constantly with official spies (Luke 5: 17). (5) Christ's

experience with Jewish and Roman courts did not prepossess Him in their favour. He was charged with treason under three specifications (Luke 23: 2), and His trials before the Jewish as well as the Roman courts bristle with illegal features (Vollmer, "Modern Student's Life of Christ," 248–250). (6) For a few hours the Lord was held in some kind of prison (Luke 22: 54 and 66). (7) Among the illegal features was shameful abuse, the application of the "third degree" (John 18: 22; 19: 2). (8) Finally, He suffered the death penalty. (9) Even after His death His body was treated with brutality (John 19: 34) and it escaped further indignities only through the intervention of two of His prominent friends (John 19: 38–42).

3. In His general teaching, Jesus deplored the prevalence of lawlessness but predicted an increase of this condition (Matt. 24: 10). That Christ favoured the reign of law and order appears from John 7: 53–8: 11. The injunction in Matthew 7: 1–3 refers to censoriousness and harshness in social intercourse and is not a prohibition of the administration of orderly justice. The transgression of foolish and oppressive rules and regulations Jesus regarded rather lightly (Mark 7: 1–23).

4. The *Apostles* and the early Christians came frequently into conflict with the laws of Church and State (Acts, chaps. 3, 5, 6, 21–28; Phil., chap. 1; 2 Tim.), and occasionally were harshly treated (Acts 16: 37; 23: 2).

II. The Causes of Lawlessness and Crime

1. Crime is everywhere on the increase. "Billy Sunday" made this statement at Dayton, O., on No-

vember 2, 1922: "We lead the world in crime. There is a murder every hour of the day and night in our land. We have averaged ten to fifteen thousand a year for the past seventeen years. In Germany there are five murders to every million of the population; in England, eight; in Canada, twelve; in Italy, fourteen; in France, sixteen; in Belgium, seventeen; in the United States of America, eighty-one."

2. The *fundamental* cause of all lawlessness is sin, the principle of which is selfishness. But this general principle expresses itself in many concrete details of wrong, lawlessness and crime. It requires very little reflection to see that in a large measure these crimes are a *social product,* that is, traceable to our economic maladjustment. Hence a more Christlike social order would automatically wipe out a large percentage of crime and lawlessness among high and low, rich and poor. (Give illustrations!)

It is therefore of supreme importance that society should realize not only its own responsibility, but the necessity of making the most searching investigation of the process whereby crime is produced, and devise means to suppress or at least to mitigate the evil. Our lofty professional criminologists are always ready to charge lawlessness to a "criminal psychology"; but this is taking a result for the cause. It has been proved in millions of cases that children and adults who were charged with having a "criminal psychology" were simply the victims of social injustice in some form, and when the cause of this was ascertained and removed and the victims were accorded humane treatment in terms of love and service their "criminal psychology" at once vanished. We deal with effects only when we build prisons for the incarceration of

criminals that we ourselves have created and for whom we are responsible.

III. Necessary Reforms in the Administration of Justice

(1) *Abolition of the spy system,* for it has the psychological effect of making criminals. As Jesus was constantly watched by spies "sitting by" He would not favour such a system. When after the war, "100 per centers" offered their services to spy on their neighbours even in times of peace, the United States General Attorney declared: "Espionage work conducted by private individuals or organizations is entirely at variance with our theories of government, and its operation in any community constitutes a grave menace." (2) More *humane treatment of the accused preceding his trial.* Jesus most certainly disapproved of the brutal treatment accorded to prisoners, which He used as mere illustration and from which He Himself as well as His Apostles suffered (Matt. 18: 28). "Confessions" extorted by overzealous prosecuting officials by the infamous process known as "the third degree" is a relic of the Dark Ages. A victim, worn out by suffering, or lack of sleep or nourishment, or violent abuse in any form, can often be made to say whatever his tormentors wish him to say. (3) A *speedy trial.* Recently the "American Bar Association" held that modernization and simplification of court practice is one of the great needs of to-day. The people want to see their courts made active, efficient and quick-working engines for the delivery of justice. Archaic forms and technicalities should be eliminated, and legal procedure be shorn of some of the artificiali-

ties which do not promote justice but which do make for delay. Several states have introduced such reforms, *e. g.*, Missouri and New York. Undue delay is constructive bribery, holding out rewards in fees, etc., to lawyers. (4) *Inexpensive* trials, so that the poor man as well as the rich may get his rights. (5) *Suppression of all mob trials and lynchings.* It is the sacred duty of true patriots to din it constantly into the consciences of the American people that there is no civilized nation in which the mob (frequently including the "best people") is allowed so much license as among us; not only in times of war, but also during peace. Professor Snowden says: "The mob spirit is one of the most disgraceful aspects of American life, putting us in a very bad light in comparison with every other nation." We are playing with fire; destruction may sometime reach those who now condone race hatred. "For no life is safe as long as any life is at the mercy of a mob." (6) Jesus discouraged oath-taking (Matt. 5: 33; 23: 16–22; also James 5), because the practice tends to untruthfulness in ordinary life. (7) During the trial the dignity of personality should be respected and coarse, humiliating language on the part of judge, attorney, witnesses and accused should be discouraged. (8) The penalty inflicted should be fair, moderate and humane, influenced neither by maudlin sympathy nor by undue severity and passion. If, as is said, the tendency of imposing maximum sentences is an indication of a low culture, then some American judges should correct their habits in this respect.

IV. Three Specially Pressing Reforms

1. *The Abolition of the Death Penalty.* An in-

creasing number of religious and other humane people hold that the death penalty cannot be harmonized with Christ's insistence on the value of personality, with the commandment, "Thou shalt not kill," with the belief in the reformability of perverted human nature and with the growing belief that society must share part of the guilt in all crimes. A recent writer says: "Christianity should set its face against taking the life of those who have sinned against society. Entirely outside the Church there is developing a mighty protest against the revolting executions of criminals. Leading penologists are opposed to the practice, not because of any religious scruple, but because it wholly fails to deter others from similar crimes and has no place in a humane and scientific treatment of those who, for whatsoever cause, have slain a brother man. The practice is brutal, heartless and pagan." But probably the majority of Americans still favour the death-penalty, basing its view on the Old Testament and the arguments of traditional criminology. No clear teaching in favour of the death penalty can be found in the New Testament. This and the many cases of "judicial murders" of persons afterwards proved to have been innocent should discourage the infliction of the death penalty. (2) As long as the death penalty is inflicted Christ's spirit and teaching would insist on the most humane method of execution. (What were some of the old and what are the various present methods of executing capital punishment?)

2. *Prison Reform.* As the aim of punishment for crime according to enlightened criminology is not revenge (causing as much pain as possible), nor expiation (which in the very nature of the case is impossible), but protection of society and the reform of the

criminal, Christ's law, "Love your enemies," should be followed by society in treating its enemies. This method alone succeeds. (2) The cleansing of the American prison system of the many barbarities still openly practiced is one of the loudest social demands. To mention only one atrocity: Physicians complain that every year we send unjustly to prison hundreds of insane and feeble-minded persons who in the course of their mental disturbances have violated the penal law. (3) Prevention, however, is better than cure. Religious education, Christian training, the infusion of more righteousness into our economic affairs, Juvenile Courts, institutions for wayward youth, pervaded by Christ's spirit, etc., have reduced and will still more reduce crime (John 8: 32, 36).

3. *Limitation of the Power of the United States Supreme Court.* Should the power of the United States Supreme Court to decide whether a law is or is not in accord with the Federal Constitution be curtailed because this practice has often impeded social and economic progress? (Dred Scott, income tax, child labour decisions.) Many of America's greatest statesmen, from Jefferson to Roosevelt, have advocated one or the other of the following changes: (1) Wiping out entirely the American practice of judicial supremacy, as it is not found in other free countries; (2) Popular elections of the judges of the United States Supreme Court to keep them in closer contact with the people's aspirations; (3) Roosevelt's idea of recalling judicial decisions by popular referendum. Proposition 2 and 3 would drag our highest court into factional politics, which certainly would make matters worse; (4) *Require unanimity* or a two-thirds or a three-fourths majority of the nine judges. This would

prohibit one judge from nullifying legislation demanded by the people, as has been done repeatedly with some of the most important laws.

Questions:

1. What is the difference between sin and crime?
2. Is a man justified in disobeying a law which he thinks wrong? In other words: Is man's conscience supreme to the law of the country?
3. How far is modern society applying Jesus' method of dealing with criminals?
4. In what ways does modern sociology, criminology and psychoanalysis tend to promote a merciful attitude toward wrongdoing?

CHAPTER XX

THE WAR SYSTEM

Parallel Readings:

Turner, "Shall it Be Again?"

Angell, Norman, "The Great Illusion."

Howe, "Why War?"

Irwin, "The Next War."

Taylor, "God of War." (A scathing attack on war.)

Vedder, "The Gospel of Jesus and the Problems of Democracy," 242–249.

"The Church and its American Opportunity," 3–38.

Hastings, "Dictionary of Apostlic Church," II, 646.

Russell, B., "Why Men Fight," 3–116.

Addams, Jane, "New Ideals of Peace."

Bryant, "Library of Poetry," I, 531, 541.

"Cry of Justice," 371, 555, 562, 567, 568, 579.

Neilson, T., "How Diplomats Make War."

Speer, R., "Principles of Jesus," 119, 123.

Kent—Jenks, "Jesus' Principles of Living," 112–114.

Babson, "The Future of World Peace."

Jefferson, C. E., "Christianity and International Peace."

Dodge, D. L., "War Inconsistent with the Religion of Christ."

Kant, "Perpetual Peace."

Percy, "A Substitute for War."

Walsh, "The Moral Damage of War."

Wilson, Wm. E., "Christ and War."

Gilbert, "The Bible and Universal Peace."

MacKaye, "A Substitute for War."

Hansbrough, "War and Woman."

Ferris, G. H., "The War Traders."

Gulick, S. L., "The Fight for Peace."

Benson, A. L., "A Way to Prevent War."

Advocate of Peace, Monthly Official Organ American Peace Society (Washington, D. C.).

Rauschenbusch, "Prayers of the Social Awakening," 65, 97, 111.

Hastings, "Encyclopædia of Religion and Ethics."

Gulick, Sidney L., "The Christian Crusade for a Warless World."
Hartzler, J. S., "Mennonites in the World War: Non-resistance under Test."

ANOTHER important power which all nations, free and otherwise, have entrusted to their government is to declare, conduct and end war.

I. APPROACH TO CHRIST'S ATTITUDE ON WAR

1. *Historical Background.* It was a war-torn world in which Jesus and His Apostles lived. Not only pagan literature but also the Old Testament glorified war. In primitive Old Testament times Jehovah was even believed to be "a God of war," and in Christ's time it was considered a sign of special "zeal for the Lord" to excite the people to war against Rome (Kent, "Social Teaching," 78–80, 104, 263).

2. The *only successful method* of arriving at Christ's true attitude on war is (1) to form an unvarnished definition of what actual war really is, based on technical war literature and illustrated by actual warfare; and (2) to seek for an unprejudiced interpretation of Christ's general principles as well as of the few concrete sayings bearing on the subject.

3. *A truthful definition of actual war:*—Modern war is a highly organized contention carried on by force of arms and violence of all kinds between sovereign states, caused in modern times almost exclusively by commercial rivalry. It has a *fourfold object:* to kill or maim as many enemies as possible; to destroy or take as much property and land as possible; to injure the reputation of the enemy in the highest degree possible by private or official propaganda, and to make recovery of the enemy either impossible, or as diffi-

cult as the expectation of indemnity or the attitude of the neutral nations may deem advisable. The inevitable *effect of war* on religion and ethics has always been the wholesale destruction of vast amounts of the most precious spiritual values built up for generations, such as high morality, true piety, church habits, pure family life, truthfulness, honesty, etc., by a deluge of vices, crime-waves, loathsome diseases, evil habits, sexual excesses and a general degeneration of the human race ("Great Illusion," 287, 291).

This is a true, though a very faint and inadequate portrait of the monster "War." All the good things thoughtlessly ascribed to war, such as heroism, patriotism, self-denial, national rebirth, etc., are either greatly exaggerated by paid propaganda or have been developed before the war by peaceful methods.

This conception of war differs from that of the *militarists and imperialists* who regard war as a biological necessity, a wholesome struggle for the survival of the fittest and thus a way of advancing the power and ultimate glory of the race. But to promote virility and the sterner manly virtues it is certainly not necessary to resort to wholesale slaughter; there are ample opportunities in times of peace for cultivating the heroic side of life.

II. Sevenfold Evidence of Christ's Opposition to War

The argument for Christ's opposition to war may be established by a sevenfold group of evidence: general presumption, the Old Testament prophecies, the principles of God's kingdom, Christ's character and conduct, individual texts, the echo of the Apostolic writ-

ings and the teaching and practice of the ancient Church.

Presumptive Evidence. (1) Assuming that Christ is the true Son of God, a factor in the creation and preservation of the universe, absolutely sinless and holy, whose very nature it is to love men in the purest sense of the word—how can a being of such a character be supposed to tolerate and even favour a practice like war which as to its real essence is nothing but a most fiendish mixture of abhorrent crimes and atrocities? How dare Christians degrade Him whom they profess to be the purest and holiest, so far below those millions of ordinary men who for the past two thousand years have hated war with a righteous hatred? (2) The most important *Messianic predictions* in the Old Testament proclaim Jesus as the Prince of Peace and the Messianic age as a warless, prosperous and happy era (Isa. 9: 6; Zech. 9: 10; Luke 2: 14). (3) The logical inference from Christ's teachings on the kingdom of God, from His high evaluation of human personality and from His lofty ideal of human brotherhood is that Christ is opposed to the wholesale slaughter of men. (4) Christ's *personal conduct* shows that He constantly opposed the "War-Lord" ideal of the Messiah, cherished by the Jews. He Himself as well as the Jewish Council knew that the peace of the land was in His hand (John 11: 47–48); yet He firmly and constantly repudiated any violent revolution. When well-meaning Peter used the sword in Christ's defense, He rebuked him in severe language (Matt. 4: 1–10; 21: 1–9; 26: 52). In thus refusing brutal force, Christ showed a sagacity millenniums ahead of His times, asserting that violence calls out violence, and that evil is not permanently lessened by counter-evil.

Incidental Teachings of Christ Against War. (*a*) Jesus predicted wars against Jerusalem and at the end of the age; but He added not a word of sanction as to these wars, nor did He encourage the Christians to join in those battles; for they were not of the Lord but sprang from the evil in the world and its rejection of Christ's teachings. All the Christians were to do was to possess their souls in patience while the world-struggle lasted (Matt. 24: 13; Mark 13: 7; Luke 21: 19). (*b*) The Sermon on the Mount bristles with pacific exhortation, and this is the more important as that discourse is the constitution of the kingdom of God on earth. In that document Christ bestowed upon His children the honourable name of "*pacifist*" (Matt. 5: 9); "Blessed are the pacifists" (Greek: eirenopoioi, Latin: pacifici), "for they shall be called sons of God." (What shall the militarists be called?) Here again, history confirms Christ's teaching. Pugnacity is a clear proof of a low stage of moral development, and the "rowdy" nations all come to grief, sooner or later (Assyria, Babylonia, Rome and modern empires). (*c*) Christ, when asked how to gain eternal life, answered: "Obey the commandments" (Matt. 19: 18) and one of these is "Thou shalt not kill," neither wholesale nor retail, nor by hating (Matt. 5: 22). (*d*) Love your enemies (Matt. 5: 43). (*e*) Resist not evil (Matt. 5: 38). When understood in its true sense, the precept stands the pragmatic test, *i. e.*, it works to perfection, when rationally practiced. (See our interpretation in chapter ten.)

3. *Sayings of Jesus often misinterpreted in favour of war.* (1) Matthew 10: 34. The context plainly shows that Christ here merely means to state the deplorable experience that faith in Him often separates

the closest ties of family and friendship. Not the faintest idea of bloody war was in His mind when He uttered this figure of speech. (2) Luke 22: 36 is often quoted as favouring "preparedness for war." But what Christ meant to say was: "From now on you must protect yourselves," using the customary symbol of protection against foes. (3) Advocates of the war system persistently *confuse the use of force with organized bloody war* by quoting passages favouring the application of force in defense of war. No sane pacifist denies the occasional need of coercion in a world of sin and crime. But the use of force is not synonymous with waging a bloody war. For example, all the objects, even the wrong ones, which brought on the World War, 1914–1918, could have been gained by the use of moral, religious, diplomatic, financial and commercial pressure, without slaughtering a single man.

III. Attitude of the Apostolic and the Ancient Church on War

(1) The teachings of the Apostles stress the kingdom of God, the value of personality, the supremacy of love, non-resistance, etc., as essential Christian ideals and the plain inference from such teaching is that they were against war (1 Cor. 13: 5–8; Rom. 12: 17–27; 13: 8–10; 14: 17; 1 Peter 2: 23). Terrible wars and catastrophes are predicted in some of their writings, but these were to be waged by the ungodly (James 4: 1–7; Book of Revelation). (2) Christian pacifism has never been without *strong witnesses in all ages of the Church,* as John C. Cadoux shows in "The Early Christian Attitude to War."

(Published by Headley Bros., London.) Later the Anabaptists, the Mennonites and Quakers bore strong testimony against the brutal war-system, and to-day there are millions of genuine pacifists in and outside of the Church, some of them proving the sincerity and strength of their conviction by suffering for them. (3) Besides this type of uncompromising pacifism, based on principles of religion and humanity, there are millions of *qualified pacifists*, as, *e. g.*, the Socialists, who denounce wars only in so far as they are waged for the defense of what they decry as "the capitalistic ruling class," or as those groups of citizens who discourage war against certain nations, while encouraging it against others.

Having seen that the war system as such is diametrically opposed to Christ's Christianity, it behooves His followers and all true lovers of mankind to find answers to the three questions: what may the people as a whole, what may the Church in particular and what may special groups of people do to loosen and finally throw off the strangle-hold of the war system on the nations?

IV. What Can the People as a Whole do to Destroy the War-System?

They must keep reliably informed as to what is the unvarnished truth about war by mercilessly exposing the monster in all its hideousness, tearing off the pious, moral and patriotic masks by which ignorance and self-interest are trying to hide its ugly face. (Name some recent illuminating books and articles.) Adequate information about war must include the following: (*a*) Explanations of *the true causes of war*,

of which there are five: first, the conflict of economic interests between the various powers; second, the presence of large armaments and militaristic groups; third, munition makers, who are interested in keeping alive national hatreds; fourth, national hatreds and race prejudices; fifth, the inherited crimes of the past, the oppression of small nationalities, who, in striving for breathing space, came into conflict with the bigger nations. The first of these causes, commercial rivalry, is the most sordid and frequent one (James 4: 1–6; Marti, "Anglo Saxon Rivalry as a Cause of the Great War"). (*b*) The people must be shown that the real object of war is very seldom found in any of those idealistic aims proclaimed in official documents, sermons and the press. The demands of the victor and the final peace treaties alone tell the truth about the real aims and objects of war. (*c*) The awful destructiveness of war as to material and moral values should be incessantly pressed upon the attention of the people.

Note. The United States Government expenditures, Mr. Hoover declared in 1922, are divided into three classes, sixty-four per cent. being in payment for past wars, twenty-five per cent. for future wars and ten per cent. for normal functions, five per cent. of which is spent for welfare. The United States during the one hundred and thirty-one years under the Constitution has spent $52,000,000,000 for wars. The net expenditures in the World War, 1914–18, for both the Allies and Germany and her allies are found to be $186,000,000,000. Of the principal belligerents Great Britain is shown to have spent most, Germany second, United States third and France fourth. Professor Bogart compares the figures for the World War with those obtainable on previous wars. The direct monetary cost of the Napoleonic wars was $3,070,000,000, the American Civil War $7,000,000,000, the Franco-Prussian War $3,210,000,000. But it becomes increasingly clear that America's loss of valuable lives and of money in this

war was as nothing compared to her loss of moral, social, and political values.

V. What Can the Church in Particular do to Abolish the War System

(1) The leaders of the Church must *continuously study the whole subject of war* and pacifism in her colleges, seminaries, synods, conferences, congregations and literature more than ever before. (2) The churches must enter seriously upon the difficult task of working out a clear-cut, consistent dogma on *war and pacifism,* based on the principles of Christ's Gospel and not on documents issued by the governments, so that when individual "sons of thunder" in the pulpit advocate war, the world may know that they do not express the mind of the Church of Christ. *The Churchman* recently declared: "We shall never end the stupid, beastly business of war until the Christian Church declares war *to be a sin* and follows up that declaration with appropriate action. Most ministers are quite ready to agree, especially in the piping times of peace, that war is wrong. But let a war cloud no bigger than a man's hand appear on the horizon of the nation's life, and they straightway begin to qualify their judgment, and if the war cloud grow until it covers all the heavens, they finally reverse it. This brings the curious situation of all war being wrong in general, and each war being right in particular." (3) An official church dogma on war is the more important because the militarists have long ago worked out their "war-dogma," affirming that the foundation of power is physical force, and that national greatness is measured in terms of military strength. The creed of the militarist has three articles. First, war is a good thing, an in-

dispensable thing; without it men lose the virile virtues, and the moral fibre of a nation rots. Second, preparedness for war is the supreme national duty. A nation must be an army, and its men must practice the art of warfare all the time. Third, military and naval officers form a superior caste; they are the custodians of a nation's honour. (4) Small beginnings in this direction have been made by the Federation of Churches and individual denominations.

If in spite of all efforts another war should break out the Church must, of course, be loyal to its nation, but at the same time she must stoutly refuse to prostitute herself into an agency for the spread of hate propaganda and the glorification of armed violence. For, in the language of *The Churchman:* "War is hell, and when the Christian clergy bless it they are, in our opinion, betraying the Master." The church organizations are in honour bound to protect their ministers when they conscientiously carry out the declarations of their Church. Such an atmosphere of Christlike pacifism will tend to cleanse the pulpit, the hymn book, the Sunday school and the church literature of all approving allusions to warfare. If the church leaders refuse to make a persistent, continuous and consistent stand against Mars and Moloch, she will lose respect and influence. "Christianity has become synonymous with war in the far east," says Fred B. Smith, the prominent layman of New York, after a tour throughout the world. "After one of my public addresses in India, a noble native minister took me aside and said: 'You must know that educated people of this country look upon Christianity as a warring, blood-spilling religion.'" Strange in Christian ears sounds the first pronouncement of the Non-Christian Student Federa-

tion of the Peking University: "Of all religions Christianity is, we feel, the most detestable. One sin which Christianity is guilty of and which particularly makes our hair rise on end is its collusion with militarism."

VI. What Specially Interested Groups May do to Destroy the War System

(1) *Parents and educators* should, in nursery and kindergarten, in public and Sunday schools, through reading matter, pictures, toys and games, train the rising generation of both sexes to believe that the use of brutal force and violence in our relations with our fellow-men are relics of barbarism, the gradual suppression of which is to be considered a sign of higher and progressive civilization. (2) The young people of both sexes between the ages of sixteen and twenty-five, especially the students in our higher institutions of learning, should be encouraged to form permanent organizations for discussing ways and means to secure a warless world, because they are the first and greatest sufferers from war and its results. (3) The various social groups of the working class, as well as the women and the war veterans should make the elimination of the war system from the new civilization a prominent and permanent plank in their platforms. The Federal Council, in November, 1922, truly said: "The soldiers whom we remember on Armistice Day did not glorify war. They loathed and hated it. Multitudes went forth to their death inspired by the hope that they were doing something to rid the world once for all of the horror of war. To such men we bring a tribute of real praise only as we take 'increased devotion to that cause for which they gave the last full

measure of devotion.' In every church on Armistice Sunday let us confess our sin in having been so long content with the method of competitive armament and fratricidal strife."

VII. Effective Measures to Decrease and Finally Abolish the War System

(1) A gradual removal of the economic barriers hindering the free exchange of merchandise, such as extremely high tariffs and exclusive spheres of influence. (2) A fairer distribution of property enabling the people to buy a larger amount of the products of labour, thus decreasing the chase for foreign markets. (3) Reduction of armament to the lowest possible figure. Let true Americans fight valiantly and persistently any program of preparedness on a large scale, for it is just this which has brought many nations to grief. For men who are in charge of edged tools and bidden to prepare them for exact and scientific use, grow very impatient if they are not permitted to use them. (4) Mental and spiritual disarmament, including the cultivation of a friendly spirit toward all nations, in schools, press, pulpit, platform, and literature; discouraging spread-eagleism on national holidays, military pomp, "army and navy days," military training in the public schools, games and organizations of boys along military lines. For if under the influence of some miraculous wave of enthusiasm every military power turned its tanks into tractors and sank its ships in the deepest seas, but kept the same economic and political organization and racial and national prejudices, there would yet be a new war within a generation as disastrous as any of the past. (5) Make war

profiteering and the commercialization of the misfortunes of other nations impossible by making the manufacture of munitions a government monopoly in some manner. (6) Abolish secret diplomacy. (7) Submit the question of declaring war to the vote of all the people. (8) Establish international and neutral courts of arbitration before which also charges of cruelty can be brought by both parties to the war for fair trials. It would restrain governments and military leaders from abusing their power in times of war, if they were sure of being held personally responsible. Such courts, however, must also be open for charges by the defeated against the victorious if their moral influence is to count for anything. (9) Organize nationally and internationally the strong anti-war sentiment, which is on the increase in all countries.

Note. The National Council for the Reduction of Armaments reports that "No More War" demonstrations were enthusiastically carried out July 29–30, 1922, in forty states, and the widespread response from all kinds of people in all parts of the country indicates a growing interest in the problem of how to rid the world of war. A crusade for world peace in coöperation with Masonic jurisdictions of the United States and twenty other supreme councils of Europe, South America and Africa was outlined at the Supreme Council, in 1922. There are many similar organizations.

Not only the Church but the whole American people, in and outside of the churches, must work out a sane, intelligent, patriotic and consistent policy of *vigorous pacifism,* unafraid of misunderstandings and vituperations on the part of militarists, imperialists and war-profiteers. It should be remembered that pacifism is not a system of hard and fast rules, but (like religion, democracy and militarism itself) it is a

spirit, a disposition, an atmosphere, a will and an effort to educate the people to outlaw mass-murder as a method of settling international conflicts. The *source* of genuine pacifism is neither cowardice (for it implies a high type of valour), nor overfed imperialism, nor hatred of capitalism, nor love of certain groups of nations; but true religion, genuine patriotism, love of humanity and well-understood national self-interest. The true pacifist does not believe in dispensing with laws, with police, with sufficient protection against wicked and causeless aggressions. He does not enjoin us to leave our shores or our homes unprotected. All these objections rest on silly misunderstandings or intentional perversions of the true nature and aims of patriotic and Christian pacifism, the program of which on the contrary is to make use of all religious, moral, social, diplomatic, commercial, financial, judicial and other forces to cow and restrain by collective action all marauders until they have learned the ways of decency. Intelligent, well-planned pacifism is a quicker and more effective method of settling difficulties than warfare, for one war invariably begets one or more similar conflicts.

The one thing necessary to success in this warfare against war is *perseverance*. Mars and Moloch and their worshippers have strong lives and it will take generations completely to overcome them. Don't get the idea that a single spurt of disarmament agitation will do the work. Sporadic propaganda, divided counsel, lack of information will not accomplish it; only persistent, continuous, strongly organized campaign work, as in the case of the abolition of slavery and of the prohibition of the liquor traffic, will get results.

CHAPTER XXI

CHRISTIANITY AND INTERNATIONALISM

Parallel Readings:

Smith, Fred B., "On the Trail of the Peacemaker."

Walsh, E., "The History and Nature of International Relations."

Marvin, F. S., "The Evolution of World-Peace."

Viallate, Achille, "The Economic Factor in International Relations."

Korff, "Russian Foreign Relations During the Last Half Century."

Bryce, J., "International Relations."

Merrill, Pierson, "Christian Internationalism."

Fisher, Fred E., "India's Silent Revolution."

Inman, S. G., "Problems in Pan-Americanism."

Nitti (former Italian Premier), "Peaceless Europe."

Wright, Quincy, "Control of American Foreign Relations."

Turner, John Kenneth, "Shall It Be Again?"

Gibbs, Phillip, "Now it can be Told."

Pettigrew, "Imperial Washington."

Murray, J. L., "World Friendship."

Norman, Angell, "The Great Illusion," 197, 323, 344.

Vollmer, Philip, "The Reformation a Liberating Force," chap. 7.

Miliukov, Paul N., "Russia To-day and To-morrow."

Kant, Im., "Essay on Perpetual Peace."

Speer, R., "Principles of Jesus."

Kent—Jenks, "Jesus' Principles of Living," 110–112, 147.

Kent, "Social Teaching," 265.

Steiner, E., "The Trail of the Immigrant."

Oppenheim, E. Ph., "The Great Prince Shan."

Burnett, F. H., "The Shuttle." (On international "Money-marriages.")

Lochey, J., "Pan-Americanism."

Harrison, F. B., "The Corner-Stone of Philippine Independence."
Russell, B., "Political Ideals," 145–172.
Kent, "Social Teaching," 330.
Hyde, Chas. C., "International Law: Chiefly as Interpreted and Applied by the United States."
Henderson, "Social Duties," 300–325.
"The Church and Its American Opportunities," 59–86. (Obligation of the Church to Support a League of Nations.)

EACH sovereign state is an integral part of a larger whole and the mutual dealings of these independent states are known as their international relations. These relations become closer all the time. Because of the inventions of machinery and new methods of communication and transportation our world is now about as large as was a good sized island at the beginning of the nineteenth century. The various classes, nations and races are in close contact with each other. Modern conditions make good-will and coöperation necessary.

I. CHRIST AND INTERNATIONALISM

Historical Background. The weaker nations before and in Christ's time groaned under the yoke of Roman imperialism, known as the "pax Romana," and they watched every chance to break their fetters.

Christ's Teaching and Example. That Jesus possessed an "international mind" and was a true cosmopolitan is implied in the fact of His Divine nature, the conception of His world-wide mission, in His great commission to the Church (Matt. 28: 19), and in His example, as well as in the spirit and principles of His teachings. His *personal relations to foreigners* were limited. Twice only Christ spent a short time on

foreign soil (Matt. 2: 14; 15: 21); but in the intermixture of races in Palestine He must often have come into close connection with members of different nationalities. Several times Samaritans, Romans, Greeks, Syrians, etc., are mentioned and in each case Christ is showing them respect and love (Matt. 8: 1–13; John 4: 12, 13; 12: 20). That Christ was of Aryan or mixed blood and that His wider, international horizon may be explained by His foreign extraction is a pure invention, contradicted by conclusive evidence in the New Testament.

The Apostles, after a brief period of confusion, became foreign missionaries with a world-wide horizon. *Paul* especially fought out successfully the acrimonious battle of world-wide Christian internationalism against the narrow nationalism of Jews and Judaizers, while *John* in Revelation proclaims aloud the establishment of God's kingdom over all the earth (Acts, chaps. 10, 11, 15; Gal. 1 and 2; Revelation).

II. Christianizing International Relations

Measured by the principles of Christ's teaching, what kind of behaviour of nations and governments toward one another would deserve the name "Christian"? (1) The habit of cultivating an international mind, based on reliable knowledge of other nations and on respect for their peculiarities. This spirit is opposed to national conceit which vaunts its own virtues and belittles others, as well as to suspicion and fear. To suppress this "private-mindedness" we must begin with the schools. Just recently the Swedish Minister of Education has sent out to the teachers of history a document that says, in part: "The teaching of history must be planned and carried out in such a way as to

make the development of peaceful culture through the centuries its chief object. The teacher should take pains not to foster hatred and enmity toward other nations, but keep in mind that peace and a good understanding among all nations is the chief condition upon which the common progress of humanity depends. Children must be made to feel that heroes in the work of peace are more numerous and much more important than war-heroes, and that through their courage and self-sacrifice their countries have been well served." (2) The gradual abolition of the double standard of ethics, and the application of the same ethical principles which govern the life of individuals to international affairs also. Hitherto nations have conducted their international relations, not by morality or justice, but by their sentiments and interest. No nation has risen to the moral height of even seriously trying to meet other nations on the level of the Golden Rule. But there is no other alternative: we must accept the law of brotherhood, live by it and prosper together, or we must waste our energies in preparations for open war,—preparations which are but a mask for international selfishness. (3) The gradual *abandonment of "imperialism"* which is the system of controlling other nations by force, cunning and bribery, ruling them without their consent and exploiting them for the benefit of the few. Those are the truest patriots who warn America against an imperialistic policy. We have, alas, already entered upon it by annexing Hawaii, the Philippines, Porto Rico, and by exploiting Cuba, Hayti, Santo Domingo, Panama, etc., and the troubles following the disease of imperialism have begun among us. No people can strike or abuse or absorb or rob others without suffering loss of vitality

in all of its manifestations. There is never injustice without retribution. Up to the present every strong nation in history has been a curse to the world. It is for America to elect now as to whether it shall be a curse or a hope and a help.

Note. The imperialistic and militaristic groups are known by different names in the various countries:—in France it is "Chauvinism," from Chauvin, a French soldier, who had an exaggerated devotion to his old master, Napoleon. In England a man is called a jingo who is always bragging about his country's preparedness to fight. In Germany this form of patriotism is known as Pangermanism; in Russia it is called Panslavism, and in the United States it is labelled "Spreadeagleism." The only patriotism which some men seem capable of exhibiting is a contempt for other nations and a glorification of their own. Let us agree that all such patriotism is dangerous, as well as silly; and let us face the problem of cultivating in the American people patriotism which is rational and Christian.

III. Characteristics of Internationalism

True internationalism expresses itself, (1) in *sincere friendship for all nations* and war alliances with none. For, in the words of George Washington, "Excessive partiality for one foreign nation, and excessive dislike for another, cause those whom they actuate to see danger only on one side." Has not every event since the World War was over demonstrated the prophetic wisdom of the far-seeing founders of America, to keep clear and clean of foreign animosities, plots, schemes, intrigues, and struggles; and in place of a policy of meddle and embroilment, to maintain friendly relations with all mankind so long as we can do so with honour. (2) *Elimination of foreign propaganda* by means of the press, the platform, the pulpit and the school books, financed either by foreign

governments, or by American friends of foreign nations, or by business and financial interests. (3) *Honest and open diplomacy.* Dishonest conduct of foreign policy is to a large extent responsible for the death of millions of men and the wreck of a large part of the world's civilization. The nations, especially our own, are aroused against this dark-lantern method. "Open covenants, openly arrived at," was therefore the first of the famous "Fourteen Points" announced by President Wilson at the Versailles Peace Conference. It means that the peoples must know what their statesmen are doing in regard to foreign relations, and also the reasons for their actions. It does not preclude private conferences for better mutual understanding and for drafting satisfactory agreements, but it does preclude secret bargaining and the making of personal agreements which are not made public, much less the reasons for them. Such secret agreements made the World War inevitable. (4) A fairer *distribution of colonies* and commercial advantages according to real need. A few nations control much more territory than they can possibly develop, while others are in dire need of more room, food, and commercial opportunities. The world can easily support all its inhabitants when sanely organized; but, as in private life, selfishness constantly interferes with righteous and peaceful adjustments. (5) The same is true of the "*Open-door,*" by which is meant free access to all the markets of the world. The rivalries of great nations are at bottom the *rivalries of their investors* who, under our system of landlordism and of production for private profit rather than for use, have surplus capital on hand on which they can get the largest returns by investment in so-called backward lands. (6) A *humane and just*

administration of colonies, using them not for exploitation and self-enrichment, but with a view to developing the natives. A "rise of colour" and bloody racial wars are predicted unless the imperialistic nations change their policies.

IV. America's Good Record

Economic, educational, and religious *uplift* work should be carried on more than ever among backward as well as civilized but temporarily downtrodden nations. America enjoys a most excellent record in this respect. We have played the rôle of the Good Samaritan at different times in China, Japan, Russia, Italy, Finland, India, Belgium, Austria, Germany and other countries, in periods of general distress, sending our troop-ships with foodstuffs and medicines, and they were always welcome. Acts of fine human helpfulness such as these do more to promote real, lasting goodwill between the peoples of the earth than all the acts of diplomats and governments. In this connection the tremendous work of Christian missions, which is permanent and not sporadic, should be highly appreciated. *The exchange of professors* and students, foreign scholarships, the study of foreign languages, travel, etc., bring peoples together in sentiment and thus promote internationalism. Right sentiment of this kind will tend to create organizations for the improvement of international relations, of a private as well as of an official character, such as the Women's International League for Peace and Freedom, The International Labour Congresses, the various International Church Councils, and among the governmental organizations, the Hague Court and the League of Nations, which in a more democratic form and pro-

tected from selfish abuse by a few big nations may yet develop into an effective agency for international friendship and world peace, especially through its International Court of Justice. ("The Church and Her American Opportunities," 59–74: "The Obligation of the Church to Support a League of Nations.")

Question:

Is permanent world peace more likely to come through a league of nations or through one state or a group of states dominating the other nations?

PART VI

The Kingdom and Our Economic Systems

CHAPTER XXII

PROPERTY AND WEALTH

Parallel Readings:

Bishop Gore of Oxford, "Property: Its Duties and Rights."

Beard, Chas. A., "The Economic Basis of Politics."

Kent, "Social Teaching," 225–246, 298–301.

Harcourt, "Income of the U. S."

Rogge, "Der irdische Besitz im N. T."

Association Press, "Christianity and Economic Problems."

Hauck, "Die Stellung des Urchristentums zu Arbeit und Geld."

Rauschenbusch, "Christianizing the Social Order," 156–168, 272, 324–477.

Davis, Wm. Sterns, "The Influence of Wealth in Imperial Rome."

Hobson, J., "The Science of Wealth."

Fawning, R., "The Acquisitive Society."

Mathews, S., "Social Teaching of Jesus," chap. 6.

Vedder, "Socialism and the Ethics of Jesus," 414–425.

Henderson, "Social Duties," 154–167.

Heuver, "Teaching of Jesus Concerning Wealth," 165.

Speer, "Principles of Jesus," 92–96.

Howe, "Socialized Germany."

Gardner, "The Ethics of Jesus and Social Progress," 187–248.

Peabody, "Jesus Christ and the Social Question," chap. 4.

Williams, C. D., "The Christian Ministry and Social Problems."

Brandeis, L. D., "Other People's Money and How the Bankers Use It."

Hastings, "Encyclopædia of Religion and Ethics," VIII, 294 ("Luxury").

Kent—Jenks, "Jesus' Principles of Living," chap. 6.

Darley, J., "Jesus Our Economic Mediator."

Hastings, "Dictionary of Christ and the Gospels," II, 249 and 815.
Vollmer, "The Reformation a Liberating Force," 125–132.
"Christ's View of Work and Wealth" (Associated Press, N. Y.).
Russell, B., "Why Men Fight," 117–152 ("Property").
Dixon, F. H., "Railroads and Government: Their Relations in the United States, 1910–1921."
Hugerford, Edward, "Our Railroads To-morrow."
"Cry of Justice," 210, 212, 396–399, 432, 698, 711, 750, 787, 827.
Rauschenbusch, "Prayers of the Social Awakening," 101.
Dickinson, Z. C., "Economic Motives."
Schenck, "Biblical Sociology," chaps. 14 and 16.
Walker, "The Things that are Cæsar's," 1–3.
Veblen, "The Leisure Class."

CLOSELY interrelated with a people's political government, but of much greater importance to each individual, is its *economic system,* because it deals with the important questions, what shall we eat, what shall we drink, wherewith shall we be clothed and where shall we live? Everybody, even the animals, are interested in these questions. We shall therefore in this and the following two chapters turn the light of the Gospel on this all-important subject. The economic problem presents three chief aspects: (1) wealth, its nature and unfair distribution; (2) its creation or the class struggle between capital and labour; (3) poverty as a natural result of numbers 1 and 2.

Note. Wealth, according to John Stuart Mills, "consists of all material things produced by human effort;" or, as others define it, of all sorts of valuable things for satisfying human wants. It comprises (1) all kinds of raw material (land, metals, coal, oil, gas, water, etc.); (2) all products shaped by labour into something useful (buildings, machinery, furniture, clothing, highways, railroads, ships, etc.); (3) money, mortgages, stocks, shares, bonds, deeds, etc., merely *represent* wealth. The term

"*property*" is synonymous with wealth, stressing one aspect of it. By property we mean an exclusive right to control an economic good. By *private* property we mean the exclusive right of a private person to control an economic good. By *public* property we mean the exclusive right of a political unit (city, state, nation, etc.) to control an economic good.

I. Christ's Interest in the Subject of Wealth

1. *Historical background.* A very unfair distribution of wealth was found in all sections of the Roman Empire. Enormous wealth in the hands of a few resulted in coarse luxury and immorality too horrible for description, while the mass of the people were known as the "proletariat," because they could call nothing their own except children ("Proles"). From time to time agrarian revolutions broke out (Gracchi, Spartacus). To prevent such clashes wealthy people and the government distributed corn and tickets for amusements ("panis et circenses"), while the Cynic and Stoic philosophers exhorted the poor to endure hardship with fortitude. In *Palestine* extreme poverty reigned, because the humane Old Testament laws for the relief of poverty were not enforced.

Literature:

Heuver, "Teaching of Jesus Concerning Wealth;" chaps. 1, 2, 4 and 5, on the Economic Conditions of Palestine; chap. 3, on the Humanitarian Laws of the Old Testament.

2. *The amount of Christ's teaching on wealth* is unusually large. Matthew contains one hundred and nine references to the subject; Mark, fifty-seven; Luke, ninety-four, and John, eighty-eight. Jesus spoke about five times as often on earthly possessions as on any other subject, and the only quotation from Jesus outside of the Gospels treats of possessions (Acts 20: 35).

3. *Reasons for Christ's interest in earthly possessions:* (1) He Himself, His family and most of His intimate friends belonged to the *dependent class* and felt the pressure of the unfair economic system in vogue (2 Cor. 8: 9; Luke 9: 58; John 19: 47; Luke 2: 7, 24). (2) *The acquirement of property* is the all-absorbing ambition of most men because under our system of private ownership and of production for profit, instead of for use, the possession of some property is necessary to self-preservation, which is the first law of life, and to the protection of the family. Wealth is power and opens the way to honours and distinction. (3) The *method* employed in accumulating wealth either promotes or destroys the happiness of individuals, social groups and nations.

In spirit and language *Christ's economic teaching is frequently very radical* (*i. e.,* going to the "radix," the root of the matter). Most of these sharp passages are found in Luke's Gospel, as, *e. g.,* Luke 6: 20, 24; 18: 24, 25 (Shailer Mathews, "Social Teaching of Jesus," 141; Peabody, "Jesus Christ and the Social Question," 191–202). To take off the edge of some of these uncompromising sayings of Jesus they have been interpreted as Oriental exaggerations; or as "interims-ethics" for the brief interval until the second coming of Christ; or due to the habit of great teachers overemphasizing truths deemed of prime importance, or as proof that Christ was an Essene or Ebionite regarding poverty in itself as an essential virtue; or due to the tendency of the poor to judge the rich with harshness; or as case-treatment not generally applicable; or as a proof that Christ was Utopian in His mind and that His teaching contains an unworkable system of political economy. A sufficient answer to

all these artificial interpretations is that Christ was a teacher come directly from God (John 3: 1–2) and believing this, a Christian should not find it difficult to hold that the Lord saw clearly two thousand years ago what humanity, through costly experience, is just now slowly beginning to learn, namely, that the love of money is a root of all evils and that the solution of economic problems spells love, service, sacrifice, the Golden Rule, coöperation, etc. Why is it that especially Christians try so hard to rob their Master of the credit of having insisted on these principles long before any one else?

II. Christ's Concrete Teaching on Some Modern Problems of Wealth

(1) Christ places character far above wealth and *discourages the pursuit of property as an aim in life* (John 6: 27; Matt. 6: 31–33). Wealth is only a great thing for what it leads to. The slightest blemish produced in the soul by the acquisition and the use of wealth is an incalculable loss. "What shall a man give in exchange for his soul?" No amount of money can pay for a blot on character. (2) *The right of private ownership of property is tacitly assumed by Christ* as may be inferred from the parables of the Talents and the Pounds, as well as the general tone of His teaching (Luke 16: 12; Matt. 20: 1–16). Many of Christ's friends owned property (John 12: 1–5; Matt. 8: 14; Luke 8: 3). Never did Christ discriminate against the rich as a class, but associated with poor and rich alike. Christ's example suggests therefore that we should avoid harsh denunciation of the wealthy as a class, because the economic maladjustment is due to a wrong system rather than to the ill will of in-

dividuals. There have always been rich people of noble disposition and true philanthropic practice. It is true that Christ and His disciples as well as the Church in Jerusalem practiced a primitive sort of communism (John 12: 6; Acts 2: 44–45; 4: 34–35); but their communism was local, voluntary, occasional, temporary and not quite successful (Acts 5: 14; 2 Thess. 3: 7–12; Eph. 4: 28; 2 Cor., chaps. 8 and 9). All this, however, does not imply that Christ means to stamp our present form of ownership as the only "Christian" way. Any form of controlling property which is based on the three great principles of God's kingdom, the law of love, of service and of sacrifice would be well pleasing to our King. To identify Christianity with any definite form of government or control of wealth has worked great injury to the real essence of Christ's true religion.

Note. Tribal communism is the earliest social order of which there is any definite record. *Partial* communism is practiced more or less by all nations in the form of national, state, or municipal ownership and control of public utilities, schools, libraries, the postal system, etc. *Religious* communism has never completely died out (Hutterites in So. Dakota). *Socialism* advocates a mixed system of ownership based on the principle that whatever is individually used should be individually owned (clothing, ornaments); what is used by the family should be owned by the family (home, furniture); what is used by the community should be owned by the community (public utilities, libraries, schools); what is used by a state or the entire nation should be owned by them (coal, railroads, raw materials, etc.).

Question:
Report on some social or communistic experiments in modern times.

(3) *Private ownership of property however is limited* according to Christ's teaching on the stewardship

of all possessions (Luke 12: 42; 16: 1–8; Parables of the Talents and the Pounds). Men hold their smaller or larger amounts of property as trust funds given to them from God, the real owner, to be administered for the common benefit of all of God's children. Those therefore who have been made owners of property by man- or class-made laws must be constantly reminded by the Church that they manage property which belongs to others. The maladministration of these trustees, manifested in the grossly unfair distribution of opportunities and the necessaries of life, has aroused untold millions of "the disinherited" to demand a fairer share of the immense wealth which God's love and man's labour have put at the disposal of America. This demand is based on the facts, (1) that God recognizes neither stepchildren nor favourites and (2) that wealth is a *social* product, produced by the coöperation of all working together. A more equitable (not equal) distribution may be brought about by some kind of nationalization, or coöperation, or by higher wages and fairer prices, or by laws of protection in all vicissitudes of life. This principle of the stewardship of our earthly goods lies back of all the political, economical and social teaching of the entire Bible. "The land is mine," says Jehovah, "and you are only temporary occupants thereof." "The earth is the Lord's and the fulness thereof" (Ps. 24: 1). Even the most plutocratic governments have always recognized the principle that private property is maintained for social purposes. If therefore the rights of private property in any way conflict with social interests, these rights must be changed or even abolished. On this principle rest all our laws of regulation and taxation which in some cases amount to partial and in others even to

complete confiscation. (Abolition of slavery, prohibition of the liquor traffic without compensation.)

Note 1. That God's rich gifts to America, meant for all her people, are wofully mismanaged appears from the United States census (not from radical propaganda) which shows that the vast wealth of America has been cornered by a few men (Vedder, "The Gospel of Jesus," 57). In 1915 two per cent. of the population of the United States owned sixty per cent. of the wealth, thirty-three per cent. owned thirty-five per cent. of the wealth, and the remaining sixty-five per cent. owned but five per cent. of the wealth.

Note 2. According to the same census, the drift toward *land monopoly* is very strong. Of *individuals,* D. C. Murphy, New York, left 4,000,000 acres behind; U. S. Senator Farwell of Illinois, owns 3,000,000, and H. Miller of California, over 22,500 square miles. Up to 1896 our government gave 266,000,000 acres of land to the railroad promoters. The Northern Pacific alone received a grant of 48,000,000 acres. Here are a few other landlords: Lumber Trust, 30,000,000 acres; Standard Oil, 1,000,000 acres; Leather Trust, 500,000 acres; Steel Trust value $60,000,000. Even foreign landlords have been encouraged to take as much of our land as they desired: Earl of Cleveland, 106,650 acres; Duke of Devonshire, 148,625 acres; Duke of Northumberland, 191,460 acres; Byron H. Evans, 700,000 acres; Duke of Sutherland, 422,000 acres; Robert Tenant, 530,000 acres; W. Whaley, M. P., 310,000 acres; Mr. Ellerhousen, 600,000 acres; Baron Tweedale, 1,000,700 acres. In 1896 six foreign land companies owned 26,000,000 acres of this country, or enough to give 140,000 homesteads of 160 acres each. There is enough land for ten times the population we have, but it happens that too much of it belongs to the fellow who *farms* the *farmer* instead of the farmer who farms the farm.

Note 3. Some policies proposed to insure a more Christlike distribution of God's gifts: (1) Graduated tax on land in excess of the homestead with the aim of limiting accumulation of land (Oklahoma and England). (2) Unearned increment taxes on land. (3) National ownership of all sub-soil raw materials (coal, ore, gas), and other natural resources (forests, water-power). (4) Popular control of natural monopolies and public

utilities (railroads, street cars, light, heat and water plants, telegraph, and telephone, etc.). In all cases of socialization the management should by all means be vested in the people through Boards composed of former owners, the labourers and the consumers and in no case in the political government, that is, the politicians and their henchmen. (5) Limitation by law of the amount of wealth an individual may own, by means of graduated income and inheritance taxes bearing heaviest on large fortunes as well as by "capital levies" for special needs (war, famine). (6) Prohibition of all business transactions which are not bona fide purchases but merely speculative gambling in the necessaries of life. (7) Heavy penalties for cornering the food market or for destroying large quantities of food for the purpose of forcing higher prices, as well as for all extortioners and profiteers. (8) Coöperative production, buying and selling. (9) Organization of new municipal, state and national parties on a politico-economic basis by the bulk of the people against the class-conscious parties at present in the field.

Questions:

Should individuals or society be the trustee of God's gifts meant for all?

What did Proudbon mean when he said, "Property is theft"?

III. The Perils of Wealth

Christ, like all great men and good women, has often and plainly warned His followers against the degrading influence of wealth upon individuals, social groups and entire nations.

1. The following are some of the *dangers of the pursuit of wealth:* (1) it tends to monopolize a disproportionate amount of *time* and *strength* for that part of life which is transitory (Luke 16: 1–13; Luke 14: 18–20). (2) Thus it is apt to stunt, shrivel and *brutalize the finer feelings* in man. Many lose even the ability to enjoy the ideal things of life, such as literature, nature, art, music, travel, vacations, etc. In the words of "The Deserted Village":

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

(3) Great possessions often deaden in man the feeling of dependence upon God and thus become a *rival to God* and spiritual religion (Matt. 6: 24; 13: 22; 19: 23–26; Luke 12: 13–21; Vedder, "Gospel of Jesus," 22–23). (4) It *interferes with the development of the social virtues* of love, generosity, kindness and mercy, while it tends to nourish the corresponding social vices of covetousness, envy, jealousy, indifference, self-indulgence, injustice, cut-throat competition, false advertising, and corruption of the government. Wealth is apt to blur the eye of conscience and to act like a narcotic soul-poison (Matt. 6: 19–34; Luke 16: 1–31).

2. The undue pursuit of wealth is a *danger to all social classes.* (1) To the *poor* who regards himself as disinherited and becomes an enemy of society, holding the possession of great wealth responsible for his stunted mind, the slums and sweat-shops, the diseases and immoralities so prevalent all over the world. (2) The dangers of great wealth to the *rich* consist in the tendency toward laziness, coarse luxury, lowering of family ethics and loose sex morality. (3) All these evils mentioned retard also the mental and moral development of *nations* as a whole. For unfair distribution of wealth is a divisive, unsocial force, separating society into hostile camps, often leading to bloody revolutions.

Note. Proudbon said: "Monarchies are destroyed by poverty, and republics by wealth," while *Daniel Webster* asserts "that the form of government is determined by the nature and distribution of property, that republican government rests upon a wide distribution of property, particularly in land, that property, to be

secure, must have direct interest, representation, and check in government, that universal suffrage is incompatible with great inequality of wealth, and that political wisdom requires the establishment of government on property."

3. *How may the undue love of money be quenched?* (1) By cultivating higher ideals; (2) by simplicity of civilization; (3) by heaping up treasures for the world to come.

IV. The Legitimate Uses of Wealth

Peabody, "Jesus Christ and the Social Question," 217–224.

Wealth, in large and small quantities, may be used in an altruistic spirit in many directions.

(1) *For carrying on business* (Luke 19: 13). He who enables men to earn their own living is a greater benefactor than the one who dispenses charity. The only justification for large wealth in the hands of a few is its use for service to society. No person can really earn a very large sum without the coöperation of many other hands and minds, and hence the capitalist is to consider himself only the trustee of what really belongs to society. There must indeed be "captains of industry," and Matthew 25: 27 seems to suggest the valuable lesson that timid souls, unfitted for bold and independent service, or if their possessions are small, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the owner and to society at large through honestly regulated corporations.

(2) Another right use of money is for *personal enjoyment* and the higher æsthetic pleasures of life (Matt. 6: 26, 28; Luke 7: 44–47; Matt. 22: 1–14; 25: 1–14; 26: 10–13; John 2: 1–11). Christ by pre-

cept and practice discouraged the ascetic conception of life. He mentions music, flowers, feasts, and other joys of life with approbation, and evinced real pleasure at being anointed.

(3) Some money should be *saved for "a rainy day,"* by investing it in some honest way, including life insurance. The habit of saving lays the foundation for independence of self and family and enables one to assist others in need. Only in small circles has mendicancy been regarded as a sign of special holiness. Christ regarded thrift as a virtue and squandering as a wrong (Luke 15: 13; 16: 19; John 6: 12).

(4) A proportionate amount of our wealth should be *invested in deeds of love* and thus serve as a perennial source of joy, happiness and satisfaction here and hereafter, bearing interest at both places (Luke 6: 35, 38; 16: 9; Acts 20: 35; 2 Cor. 8 and 9). In this way money may be *coined into Bibles, churches, books,* tracts, and even souls of men. Thus what was material and temporal becomes immaterial, spiritual, and eternal; money thus becomes condensed love and power for good. Also our *"Last Will"* should bear testimony of a desire to do good even after death. Billions of trust funds, in many cases the names of the departed donors attached to them, stand as monuments of love to God and mankind.

V. The Apostolic Teaching on Wealth

The *Church in Jerusalem* intended to avoid the perils of private wealth by instituting a primitive sort of communism (Acts 2: 44–45; 4: 32).

James comforts the poor (2: 4–13) and in severe terms attacks the malefactors of great wealth (5: 1–6).

The basis of his teaching is the principle of the stewardship of possessions.

Paul stresses very decisively the principle of stewardship (2 Cor. 9: 7–12). He urges systematic benevolence (2 Cor. 8 and 9) and has anticipated our weekly envelope system by 1,900 years (1 Cor. 16: 2). According to 2 Thessalonians 3: 10, men should eat bread earned, not begged or inherited, or stolen. In theory most Christians realize Paul's warning, "Money (or wealth) is a root of all evil," but in practice we all more or less sedulously dig for this root.

CHAPTER XXIII

CAPITAL AND LABOUR

Parallel Readings:

Peabody, "Jesus Christ and the Social Question," chap. 6.

Vedder, "The Ethics of Jesus and the Problems of Democracy," 57, 321.

Maciver, R. M., "Labour and the Changing World."

Page, K., "Collective Bargaining," and "Morals in Modern Business."

Holson, J. A., "Evolution of Modern Capitalism."

Tarbell, M., "New Ideals in Business."

Webb, Sidney and Beatrice, "The Consumer's Coöperative Movement."

Williams, C., "The Christian Ministry and Social Problems," chaps. 2 and 3.

Vollmer, Philip, "The Reformation a Liberating Force," 133–139.

Kent, "Social Teaching," 227–234.

Rauschenbusch, "Christianizing the Social Order," 311–323.

Henderson, "Social Duties," 94–114, 241–276.

Pound, Arthur, "The Iron Man in Industry."

Chenery, Wm. L., "Industry and Human Welfare."

Russell, B., "Proposed Roads to Freedom."

Russell, B., "Political Ideals," 39–102.

Veblen, Th., "Theory of the Leisure Class."

Davies, E., "The Collective State in the Making."

Seller, "The Next Step in Democracy."

Lowe, B. E., "The International Protection of Labour."

Desmond, Shaw, "Labour, the Giant with the Feet of Clay."

Zimand, "Modern Social Movements."

Bliss, "New Encyclopædia of Social Reform," on "Public Utilities," "Profit-sharing," "Industrial Insurance," "Old Age Pension," "Unemployment," "American Federation of Labour."

Hastings, "Encyclopædia of Religion and Ethics," III, 776; V, 297.

"Cry of Justice," 27, 51, 53, 59, 129, 133, 252, 258, 783, 788, 795, 796, 797, 812, 813, 860, 861.

Abbott, L., "Christianity and Social Progress," 66–137; 225–268 (Settlement of Controversies).

Harris, "Coöperation the Hope of the Consumer."

Speer, R., "Principles of Jesus," 149.

Webb, "History of Trade Unionism."

Reeve, Sidney A., "Modern Economic Tendencies."

Ward, Harry F., "The New Social Order: Principles and Programs."

Huggins, W. L., "Labour and Democracy."

Hillquit, "Socialism Summed Up."

Johns, Alfred Raymond, "Socialism: Its Strength, Weakness, Problems, and Future."

"Socialism," in New Schaff-Herzog Encycl., vol. 10; in Jewish Encycl., vol. 11; in Cathol. Encycl., vol. 14; Hastings, "Dictionary of Christ and the Gospels," II, 643.

Vedder, "Socialism and the Ethics of Jesus," 1–333.

Schaeffle, "The Quintessence of Socialism."

Schaeffle, "The Impossibility of Socialism."

Bloomfield, "Labour Maintenance."

Williams, A., "Copartnership and Profit-sharing."

Scudder, V., "Socialism and Character."

Walling, W., "State Socialism" (Pro and Con).

Jenks, J. W., "Governmental Action for Social Welfare."

Kautsky, K., "The Class Struggle."

Rockefeller, John, Jr., "Representation in Industry."

Rockefeller, J., Jr., "Brotherhood of Men and Nations."

Richter, Eng., "Demokratische Zukunftsbilder."

Brooks, J. G., "American Socialism."

Withers, H., "The Case of Capitalism."

Marx, K., "Value, Price and Profit."

Marx—Engel, "Communistic Manifesto."

Engels, F., "Socialism, Utopian and Scientific."

Grenell, J., "The Single Tax," and "Constitutionalism in Industry."

Finney, Ross L., "Causes and Cures for Social Unrest."

"The Steel Strike of 1919," and "Public Opinion and the Steel Strike."

"Phrase-Book" on definitions of terms like "unearned increment," "class-struggle," "economic determinism," "red flag," etc.
Miljukov, "Bolshevism an International Danger."
Schenck, "Biblical Sociology," 15.
Turmiss, "The Position of the Labourer in a System of Nationalism."
Kellor, "Out of Work."
Metcalf, Maynard M., "Biology and Industry."
Williams, James Mickel, "Principles of Social Psychology."
Carpenter, Niles, "Guild Socialism."
Bonnett, "Employers' Associations in the United States."
Johnsen, Julia E., "Social Insurance."
Watkins, Gordon S., "An Introduction to the Study of Labour Problems."
Conant, Luther, Jr., "A Critical Analysis of Industrial Pension Systems."
Savage, Marion, Dutton, "Industrial Unionism in America."
"A Catechism of the Social Question" (Paulist Press, N. Y.).
Lanck, "Conditions of Labour in American Industries."
King, "Wealth and Income of the People of the U. S."
Preuss, "The Fundamental Fallacy of Socialism."

THE second aspect of economics treats of our *system of producing wealth,* or the relation between capital and labour.

Note. Definition of terms.—(1) The economic system of production and distribution under which we live is known as "the competitive," or "the profit," or "the capitalistic system." (2) *Capital* is that part of wealth which is devoted to the production of more wealth, such as land and all raw materials, factories, tools, etc. Money, checks, stocks, mortgages, etc., only represent capital or measure its comparative value. (3) *Private Capitalism* is that system of production under which most of the capital, be the amount large or small, is owned by individuals or corporations. (4) *Socialism* is a theory of production under which the capital would be controlled by the state or other democratic organizations. (5) By "*labour*" is meant the people hired by the owners of the capital for producing wealth in whatever capacity.

I. Historical Background

1. Throughout the Roman Empire, especially in the larger cities, there lived a fairly prosperous *middle class,* the "bourgeoisie." Most of them were tradespeople, and peace, order and good roads encouraged commerce. Their number, however, was small; in Rome there were only about 2,000 proprietors. The real work was done by the *"free" labourers and the slaves.* Of the 120 million inhabitants of the Roman Empire, about sixty million were slaves, many of them skilled working men, tradespeople and educators. Slaves were frequently liberated (Acts 6: 9), and these then swelled the numbers of the "proletariat," called by this name because they owned nothing but children ("proles"). Occasionally these classes resorted to revolution. *Palestine* was an agricultural country with a few home industries. Among the Jews we find three classes of labourers: slaves, day-labourers and permanent house-servants.

2. *Jesus' Qualifications to Speak on Labour.* Christ's teaching on the labour question, though mostly indirect, is very incisive and very much to the point. He was fully qualified to understand our vexatious economic problems, for He Himself was a skilled mechanic, a small farmer and possibly an employer on a small scale. His brothers and Apostles also belonged to the labouring class. In His home town, Capernaum, and on His constant travels He met all classes of business men. And last, but not least, Jesus was a teacher with divine insight into the affairs of men and an idealist of first-class, practical qualities. All this explains why Christ's social principles, though He had never seen a modern machine, have exerted

such a tremendous influence for good whenever put to practice, and why to-day millions of the most intelligent people are firmly convinced that Christ's spirit and principles contain the only practical solution of the vexed social problems of modern times. For we must not overlook the teaching of history that it was our great intellects, our real thinkers, our idealists, our noble characters, our prophets, poets and reformers, the men gifted to *see* things, rather than the mere "practical" men of affairs that have in all ages inspired and directed the great progressive movements in Church, state, society and even in economics. (Cite examples.)

II. Christ's Teaching on the Rights of the Working Man

(1) Foremost among the inherent rights of the working man is his right to be treated with becoming respect. In this Christ set us all a shining example, expressing His profound esteem for the labouring class by becoming incarnated in a plain working man, instead of a king or a philosopher; by selecting His Apostles from the working class and by speaking with uniform respect of labour and the labourer (sower, merchant, shepherd), while He sharply rebuked idleness. He wants the labouring man considered as a *personality,* like anybody else, as an end rather than as a means to the ends of others. In other words, according to Christ, "human life is possessed of a peculiar sacredness, not always discernible, seldom to be established by argument, perhaps never to be rationalized on the basis of purely biological considerations, but nevertheless real, because of the possibilities of spiritual development inherent in the lowliest members

of the race." To treat labourers like slaves, or mere "hands" and cogs in the machinery of production is a brutality which will sometime avenge itself unless remedied.

(2) *The right to organize for self-protection* and for economic, intellectual and moral advancement of himself and his family. This right is very essential, for individually the working man is helpless against the employer-class which itself is strongly organized and through the natural operation of economic laws controls also the political government (Kipling on the "Jungle-Law," in Rauschenbusch's "Christianity and the Social Crisis," 328).

Note. The *principle* lying back of the Labour Union is certainly sound; the *practice,* however, has occasionally exposed the labour leaders to well-deserved criticism. The union has often been only another form of autocracy, oppressing the non-union men and the general public. If we must continue to live under class-government we would rather be "bossed" by intelligent, responsible capitalists, than by labour leaders. Our ideal, however, should be a fair deal for *all* the people in this great country of ours.

(3) *The right to a share in the control of the work* he is engaged in. John D. Rockefeller, Jr., has put the matter well: "Surely it is not consistent for us as Americans to demand democracy in government and practice autocracy in industry." Every worker should be given an opportunity to enter into the more difficult and the more stimulating problems of the industry. This system of management by a more intimate association of the three groups: Capital, Management and Labour, is being slowly introduced in some places and is already making for a better understanding of the needs, the desires and the ideals of each group, and hence for more efficiency.

(4) The right of every person—also the less efficient and the aged—to *earn a living.* Society, indeed, owes every person a living in the sense that its economic system must be so humanized and Christianized as to give everybody a chance to work. This demand rests on a clear inference from Christ's teaching on the fatherhood of God and the brotherhood of man, from His rebuke of idleness, from the idea of Divine ownership of all wealth and from the physical, psychical and moral experience that useful work is necessary for the development of a normal life.

Note. Unemployment, the fear of "losing the job," is perhaps the most prolific source of misery in the world to-day. European countries are spending billions to relieve unemployment, the motive being fear of revolution. Methods must be found to remedy this condition of modern industry, but from humane motives.

Question:
How can the obligation of society to those who are ready to work be practically met?

(5) *The right to equal opportunities* according to gifts and talents. The chief places in life do not always go to those who most deserve them, but often to those who are incapable of filling them to the best advantage to society. (Give illustrations.) But a new sense of social justice is struggling for birth in the world, demanding that men must have an equal opportunity of showing what is in them and a fair share in the rewards. (On the "Leisure Class," in Vedder, "The Gospel of Jesus," 74.)

(6) *The right to a living wage,* according to the standard of Christian and American civilization and commensurate to the purchasing power of money. "The labourer is worthy of his hire." Matthew 20: 1–

16 suggests that wages, if not equal, should at least be commensurate to need, irrespective of the amount of work; while Matthew 25: 23, 29 concedes differences in rewards according to efficiency. Besides reward in money, Christ suggests recognition and praise as an encouragement to faithful work ("Well done").

Note 1. Our present industrial order, based on the profit, instead of the service system, is far from functioning on this equitable basis. Of the net product of industry, after deducting the cost of materials, seventy per cent. goes to wage and salary earners, and thirty per cent. to the receivers of rent, interest and profits. That is, thirty cents out of every dollar earned goes to pay for the use of capital. Taking sixty-one billions as the amount of income in the United States in 1918, it is seen that there was enough to give $2,900 to each of the twenty-one million families which is decidedly better than what we are accustomed to call a middle-class standard of living—somewhere between $2,000 and $2,500. But only a small minority receive this amount. For example: Within the limits of New York City 825,056 persons work in 32,590 factories producing articles valued at $5,260,707,577 in a year. The average amount which each wage earner added to the value of the product in the course of its manufacture was $3,756.15 in 1919 and his pay was $1,261.51. The pay had increased 107 per cent. since 1914, but the value of the product had increased 130 per cent.—The above figures show that industry yields an enormous surplus, and it is the fair division of this surplus which constitutes the heart of the "social question."

Note 2. The three laws of God's kingdom certainly condemn an industrial system as inhuman, which compels a very large proportion of its workers to maintain themselves on an income which does not afford a basis for decent living in a land of plenty while it produces a class of millionaires and billionaires who appropriate such an enormous share of God's gifts as to be unable even to squander their superfluous riches in extravagant luxuries and shocking immoralities.

(7) *The right to protection in all vicissitudes of life,* such as accidents, sickness, unemployment, old age and

death. Any well-informed observer knows that in many things the American labourer is much better situated than any other throughout the world. But genuine patriotism requires that we also recognize our shortcomings in some very important matters pertaining to the welfare of labour. For example, America is far behind the progressive European countries in compulsory industrial insurance, in old age pensions, in protection from dangerous machinery and occupational diseases.

Note. It should be recognized that recently we have become busy "catching up," especially under the leadership of the large corporations. The increasing number of retirement systems, state, municipal and industrial, shows that employers are coming more and more to realize their responsibilities to old and disabled employees who have rendered a lifetime of faithful, loyal service. One corporation alone during the last ten years has appropriated nearly 100 million dollars for welfare work. Ethical management always pays in a good conscience, a reputation for fair dealing and in loyalty and efficiency of labour.

Questions:

1. What practical measures toward humanizing our industrial order are there that Christians can support without bloodshed?
2. What do we mean by the "Profit Motive" in business?
3. May ministers of the Gospel look out for good pay, and if so what is the inference from this on labour struggles for higher pay? (Vedder, "The Gospel of Jesus," 65).
4. Should remuneration be based solely on the market value of labour, or also on the labourer's needs and the spirit in which he works?
5. How may the monotony of our industrial system be relieved by the worker himself?

III. Christ's Teaching on the Rights of the Employer

(1) Under the present system of industry the principles of Christ's teachings would recognize the right

of the owner to exercise *chief control over his own business,* and hire whomsoever he pleases (Matt. 20: 15), on the condition, however, that he pays strict attention to the Golden Rule (Matt. 7: 12).

(2) The right to expect *loyalty, faithfulness and efficiency.* As the working man has the right to a fair wage, so has the employer to a fair amount of honest work (Luke 17: 10). Sabotage and restriction of output will in the course of time, like all wrongs, act like a boomerang: it will weaken the worker's physical, intellectual and moral character.

(3) *As to wages,* Does Matthew 20: 15 suggest that the employer has a right to pay his employee whatever he wishes, or does it mean, equal pay for all who do their best, whether their best be little or much?

(4) Christ and the Apostles silently recognized the institution of slavery, being firmly convinced that the "dynamite" of the Gospel (Rom. 1: 16, 17) would in the course of time destroy this relic of barbarism (1 Cor. 7: 20–23; Phil. 16). Paul was a skilled artisan and seems to have rather enjoyed his work (Acts 20: 34). In 1 Corinthians 9: 1–10 he advocates the principle of a living wage for all who do some kind of useful work. For idlers he had no use (2 Thess. 3: 12).

Literature:
Kent, "Social Teaching," etc., 296–298.
Vollmer, Philip, "The Reformation a Liberating Force," 133.

IV. The History of the Class Struggle

Persistent and long continued disregard in modern economic and industrial development of the principles just discussed has forced to the front in all countries what is known as *"the social question"* which is the

modern designation for all the grievances and demands rising from low wages, long working hours, unemployment, industrial autocracy, bad housing, insufficient protection in all vicissitudes of life, etc.

Note. A brief sketch of this struggle for better labour and living conditions will assist us in a better understanding of the present serious industrial situation. A bare mention of the high points of the industrial class struggle in the past must suffice, leaving it to the students to supplement this sketch by consulting some of the recommended literature.

I. *Labour Struggles in the Past.* The Exodus of the Jews from Egypt; the agrarian revolt led by the Gracchi and the slave insurrection under Spartacus in ancient Rome; the Peasant's War in 1526 and the French Revolution in 1789 are a few illustrations of the class-struggle between capital and labour in the past. With the invention of steam and electrical power a silent but radical revolution was introduced into the industrial life of the nations, and the necessary readjustments caused tremendous labour uprisings, some of them leading to political revolutions.

II. *Progress Made by Labour.* The net results of the struggles between capital and labour are decidedly in favour of the working class, as the remarkable progress made by them during the past three or four generations along the following seven lines plainly shows.

1. *Abolition of Slavery and Serfdom.* Since 1834 no less than thirty-six million of labourers have been emancipated throughout the world, either from direct slavery or from soil-bondage or serfdom. In 1834 Great Britain liberated 781,000 and in 1863 the United States freed 4,000,000 slaves. In 1840 and 1848, 7,000,000 serfs were freed by Austria, and in 1861 Russia liberated 21,000,000 from soil bondage. Many other shackles of labour in almost every land were loosened in recent years. This liberating process constitutes an advance in three directions.

(*a*) It granted to 34,000,000 men the rights of human beings.

(*b*) It lessened the unequal and ruinous competition between free and slave labour.

(*c*) It had an ennobling effect on labour as such, the humblest manual work being more and more considered compatible with the dignity of free men.

2. *The Advent of Improved Machinery and the Factory System.* The great inventions and discoveries, especially of steam and electric power, made work easier, led to the decrease of the hours of labour and increased production, thereby placing the commodities of life within the reach of a larger number of people. Mulhall's History of Prices shows that the working classes in all countries consume to-day three times as much as in 1850. The factory system, which was the necessary sequence of larger and improved machinery and of increased production, marks another great advance of the working class. Through it the worker rose in importance. Daniel Digeon says, "In spite of a bad beginning and early misadministration; in spite of the low condition of labour, the factory system has benefited the labourer as no other form of industry has done." It separated the home from the workshop, thus laying the foundation of sanitary improvements; led to greater fixity of earnings and payments and encouraged the idea of coöperation.

3. *Increase of Wages and Shorter Hours of Work.* The low rate of wages in former times can be judged from the statement that in 1803 the Schuylkill Canal Co., Philadelphia, advertised for "hands" at five dollars a month with board and lodging, and got all the workers it wanted at that price. In Vermont men were hired for $18 a year with board and clothing. In 1828 the average weekly wages of women was $2.62, and in 1880 it had risen to $4.84. In 1850 the average yearly wages in all industries throughout the United States were $247.11 and in 1880 it had advanced to $346.91. And in addition to this increase Atkinson estimates that there has been a large advance in the purchasing power of wages since 1860. The employers are constantly learning the truth of what Mr. Hume said in the British Parliament, fifty years ago, "Low wages degrades labour, and the degradation of labour means insecurity for capital." There are two ways of treating labour in the matter of wages; the first being to pay them as little as they will take, and the second is to pay them as much as the profit on their labour will allow. The first method is the parent of strikes, discontent, hatred and smouldering rebellion, while the second way promotes contentment, manhood, good homes, church life, security of the government and repression of crime and vice. An authority asserts that the science of economics furnishes neither figure nor fact to show that the labouring classes, including clergymen and teachers, are

receiving their fair share of the advantages afforded by the vast natural wealth of our country and the new industrial forces.

There has also been a considerable reduction in the *daily hours of labour* from thirteen to fourteen in the beginning of the eighteenth century to ten, nine, eight or even less at present. The demand for shorter hours of labour does not originate in laziness, as many people still are wont to believe, but it is due to the great labour saving improvements accompanied by a steady increase of unemployment. For example, in brick-making, improved appliances have displaced ten per cent. of the labour, and in carpet-making one man can now do the work which thirty years ago required from ten to twenty men's attention. Society owes to every man willing to work an opportunity to support his family. Continuous unemployment of large numbers results in poverty, lawlessness and sometimes in rebellion. So the jobs must be fairly distributed, and this can only be done by a reduction of hours.

4. *Regulation of Women and Children's Work.* Nobody will believe to-day that seventy years ago, in "those good old times," children five years old were compelled to work in the cotton factories of England and America from five o'clock in the morning until eight at night. In the bleaching works children of eleven were kept continuously at work during the same hours in a temperature of 120 degrees. The brutalities formerly inflicted on child labour in coal mines have been officially stigmatized as too terrible for description. Owing to hard labour, women were crippled into every form of distortion. Most of these atrocities have been abolished. Almost every state of the Union has now strict laws governing child labour (as well as women labour), making attendance at school compulsory and doing away with child labour where it competes with men's labour. There is, however, much room for improvement. And though the U. S. Supreme Court has recently declared unconstitutional child labour laws, passed by Congress, the good work must and will go on. For there is also a larger social aspect to this question. Strict regulation of child and woman's labour will decrease unemployment, thus encouraging marriage and raising the cultural standard of the whole population.

5. *Labour Organizations.* During the Middle Ages the higher skilled branches of industry were organized into strong "guilds," especially on the European continent. But the bulk of the labour-

ing people were by law forbidden to combine for self-protection, and this oppression increased since the factory system was introduced, about a hundred years ago. Until 1825 an ancient law was enforced in England making it criminal for working people to combine for raising wages and the diminishing of hours of labour. The penalty for a third transgression was the cropping of one of the offender's ears. But even after the repeal of this law, in 1824, nearly fifty years elapsed before trades unions had any standing in a court of justice, and it was as late as 1870 that this last unjust prohibition of labour combines was removed. Similar conditions obtained on the European continent and America. Chas. Dickens' novel, "Hard Times," has these labour conditions for its theme. How things have changed since, I need not describe. Some labour unions to-day are in danger of going to the other extreme, disregarding the rights of the employer and oppressing their fellow labourers as well as the great mass of consumers by their exorbitant demands. But these are excrescences; the principle underlying the labour union is as sound as the one at the base of employers' combines and the organizations of teachers, lawyers, physicians and clergymen.

6. *Labour Protecting Laws.* In the seventies of the last century Germany took the leadership among the nations in passing compulsory laws, protecting the labouring man in all conceivable vicissitudes of life, in cases of sickness, accident, old age and death. Other European countries followed, and recently America has seriously started the same system, by several state governments, or by large corporations and even by the federal government. All the objections against this insurance system amount to nothing when carefully examined. The fact is that it raises the standard of the labouring class; contributes to his peace of mind and promotes love of government and country.

When, in 1881, Bismarck introduced the first working man's insurance law, the idea was yet new and he was charged with socialism, and the law was contemptuously rejected by the German Parliament. When in the following year the Iron Chancellor reintroduced the law he uttered these oft quoted words: "Gentlemen, I do not care what you call this law, whether you dub it socialism or paternalism—the Emperor and I call it 'Applied Christianity.'"

7. *Moral and Religious Progress.* Until about fifty years ago

all churches, even the "free" churches, were ruled by the higher classes—princes, or bishops, or the nobility, or the merchants and the wealthy people in general. To-day the labouring man, the farmer, the plain people in general occupy prominent places in church affairs and all the branches of social service. The labour class as such is not hostile to the Church; if it were, where do the forty millions of American church members come from? Some leaders of labour are even very prominent churchmen, especially in England, because they recognize in the churches an uplifting force second to none, for themselves, their wives and especially their children.

V. Present Status in the Struggle Between Capital and Labour

At present three industrial systems are struggling for supremacy.

(1) *Private capitalism,* supported in America by the overwhelming majority of all classes, as the elections every year conclusively show. However, without calling the system as such in question, large groups of the American people endeavour to wrest from private capitalism better living conditions, by moral and religious appeals, or through labour organizations, or by state and federal laws. The more speedily decisive reforms are granted, the longer will private capitalism retain the support of the mass of the American people.

Literature:

Vollmer, Philip, "The Reformation a Liberating Force," 132–139.

(2) *Socialism,* as taught by Karl Marx, is advocated to-day by thousands of able writers, and voted for by about one million of Americans and untold millions in Europe. In the words of Dr. Gladden: "The nationalization or municipalization of capital—that is

the shortest phrase in which the scheme of socialism can be expressed. The farms, the mines, the railroads and steamships, the furnaces, the factories, the machinery, the dwellings, the goods in warehouses and in transit would all be owned by the state or commune." Or using more abstract terms, "Socialism means public ownership of the means of production and working class control of the government, a chance to work for all who will, and to all workers the full value of the product." (As shown in chapter 22, socialism favours private ownership of property to a certain extent.) Being a living and a world movement, socialism (like the Church and other organizations) is constantly undergoing changes according to changing conditions. As to the *method* of introducing socialism, its leaders advocate the slow process of bloodless evolution. Their historic international *slogan* is: "Workers of the World Unite! you have nothing to lose but your chains and a world to gain." In America there is as yet very little demand for Marxian socialism.

(3) *Communism,* under different names and of different shades, such as I. W. W., Bolshevism, Spartacism, etc. This movement belittles political action as being too slow; advocates "direct-action," a proletarian dictatorship by the labourers only, and denies all right of private property. Communism differs from socialism, (*a*) in *aim:* all wealth is to be held in common and distributed equally to all; (*b*) in *method:* advocating violence, sabotage and direct action, such as seizure of factories by force, etc. There is no soil for this noxious plant in America to grow in and there never will be, unless our controllers of great wealth should continue to oppose reasonable reforms. Even

in France, Germany, Italy, England, Hungary, etc., Bolshevism is a great failure because it is built on conditions that do not exist even there.

(4) *Anarchism.* Tolstoy advocated the philosophical type while others encourage violence as in Russia. Anarchy is the direct opposite of socialism, seeking to break up society into mere congeries of individuals, each doing that which is right in his own eyes, without care or thought for any one else; or, as Professor Flint says, "Anarchism is the extravagance of individualism." It appeals to no sane man.

(5) *Christian Coöperation.* Strong efforts are being made by individual Christians and even church organizations, to apply Christ's ideal to the solution of our industrial problems, some of the details of which will be discussed in chapters 25–30.

Literature:

The official platforms of the Socialists, the Progressive Party and the Federated Churches may be found in Vedder's "Gospel of Jesus," 388–394.

Kent, "Social Teaching," 332. (A good definition of Socialism.)

Questions:

1. What are the differences between capitalism, socialism, social reform, communism, anarchism, syndicalism and trade-unionism?
2. Compare the efforts at reforms by Christianity and by Socialism as to diagnosis, aim, method and spirit.
3. Why do some people insist that we need some sort of a People's Welfare, or a Progressive Party?
4. Where does Christ stand on the social question? Which industrial system would He favour—Capitalism? Socialism?

VI. What is the Present Outlook as to Social Regeneration?

The Christian, like his Master, should be an "incor-

rigible Optimist"; yet not one of the brainless variety, wearing rose-coloured spectacles all the time, but a man firmly believing that the kingdom of God, though progress may be slow, will finally triumph, though such triumph may involve the cross and martyrdom as with Jesus and others. This hopeful but serious view of the situation is taken by many of our foremost American prophets, only four of whom I desire to quote in conclusion:

1. In 1858 *Abraham Lincoln* said: "There is an eternal struggle between the two principles, Right and Wrong, throughout the world. They are the two principles that have stood face to face from the beginning of time. The one is the common right of humanity, the other the divine right of kings. It is the same principle in whatever shape it develops itself. It is the same spirit that says, 'You toil and work and earn bread and I'll eat it.'"

2. *Senator La Follette's Advice to Labour* in 1922: "Shun, as you would the plague, all who counsel resort to force and violence. The overthrow of government by violence will gain the worker nothing but additional hardship and suffering for himself and his family. If the American people do not have sufficient intelligence to secure and hold control of government through the ballot, they would not have the intelligence to retain the control of government if they were to secure that control by force."

3. In 1912 *Woodrow Wilson* said: "We stand in the presence of a revolution—not a bloody revolution, for America is not given to the spilling of blood—but a silent revolution, whereby America will insist upon recovering in practice those ideals which she has always professed, upon securing a government devoted to the

general interest and not to special interests" ("New Freedom").

4. *R. Steiner* writes: "In good time America will develop an industrial democracy. The dissatisfaction with the present system is growing daily, even among the so-called privileged classes. Many a man, well favoured by circumstances is crying out with Walt Whitman: "By God! I will not have anything which others cannot have on the same terms."

CHAPTER XXIV

POVERTY AND ITS ABOLITION

Parallel Readings:

Peabody, "Jesus Christ and the Social Question," chap. 5.

Devine, E. T., "Social Work," Part II.

Cone, "Rich and Poor in the New Testament."

Warner, "American Charities."

Vollmer, Philip, "The Reformation a Liberating Force," 139–146.

Williams, Ch. D., "The Christian Ministry and Social Problems," chap. 2.

McCann, A., "Starving America."

Webb, S., "Prevention of Destitution."

Uhlhorn, "Christian Charity."

"Cry of Justice," 88, 92, 97, 104, 116, 132, 141, 182, 193, 200, 453, 524, 786.

Lovelace, Griffin M., "The House of Protection" (On Life Insurance).

Hastings, "Encyclopædia of Religion and Ethics," III, 373–392 ("Charity"); 474 ("Benevolence").

Vedder, "The Gospel of Jesus and the Problems of Democracy," 282–331.

Gardner, "The Ethics of Jesus and Social Progress," 249–276.

Henderson, "Social Duties," 224–240.

Speer, R., "Principles of Jesus," 100, 105, 109.

Bryant, "New Library of Poetry," I, 332; I, 342; II, 862.

Ward, H. F., "Poverty and Wealth."

Rauschenbusch, "Christianizing the Social Order," 299.

Watson, Frank D., "The Charity Organization Movement in the United States."

Kent, "Social Teaching," 238–240.

Williams, "Christian Ministry and Social Problems," 35, 36, 63, 67, 81, 85.

A NATURAL result of the many unchristian and inhuman features of our present political and economic systems is the general prevalence of poverty throughout the world.

I. THE HISTORICAL BACKGROUND

1. Extreme poverty prevailed throughout Palestine in Christ's time, partly because the laws of Moses for the prevention and alleviation of poverty were a dead letter (Kent, "Social Teaching," 31, 152–153, 97–102).

2. *Degrees of Poverty and Wealth.* Rich and poor are relative terms and their exact meaning depends on the relation of one's possessions to the total wealth of the nation of which these groups are integral parts as well as on the comparison of the mode of living of the poor with the generally accepted standard of living. Accordingly, a rich man is he who has more than the standard of living in his country requires; a man is poor if he falls below that standard and a pauper is a person who is permanently dependent on others.

3. *Christ's personal experience with poverty.* He knew what the struggle for existence under the profit-system meant. For His family, He Himself and the majority of His followers belonged to the poorer class (Luke 2: 7, 24; 9: 58; 14: 33; 2 Cor. 8: 10). Partly because Jesus understood conditions so well He often expressed deep sympathy with the poor, and many of His miracles were wrought merely to relieve poverty (Matt. 11: 28; John 6: 1–14; Matt. 6: 32). To insist, however, that Jesus showed partiality for the poor and regarded poverty in itself as a means of hap-

piness and salvation is to pervert the very foundation principles of Christ's teaching concerning the kingdom of God.

II. Conditions of Poverty in America

Through man's fault, the larger part of mankind is constantly suffering from lack of the necessaries of life. Even in America the conditions are much worse than they need to be. The cost of living has been raised by unseen hands until several millions of Americans are unable to earn even the bare minimum which social science declares necessary for health and decency. Poverty exists not only among the foreign-born. In the National Conference of Social Workers in 1920, it was reported, that "Abject poverty in this country exists chiefly among Americans and not the foreign population, as is popularly supposed." A number of other traditional beliefs were shattered in that report, as, *e. g.,* that poverty is an old age problem, for in most cases it seems to occur between the ages of thirty and forty. Nor do large families cause poverty. Of the number investigated 3,367 had no children. The usual "per capita" method of figuring out each person's wealth is misleading because distribution is far from being equitable, the great bulk of America's wealth being in the hands of a very few men. And prosperity does not exist for a nation unless it pervades it. The amount of wealth in a nation is much less important than the accessibility of the wealth. These deplorable conditions are not due to the scarcity of the necessaries of life. There is enough wealth in the world to-day to support all human life handsomely. There was a time, when man, toiling with his simple

hand-tools, was incapable of producing enough food, shelter and clothing to supply the needs of all. Theirs was a society of deficit. Then dawned the machine age and production increased in unbelievable proportion. What, then, are the real causes? In the words of Victor Hugo, "We produce wonderfully, but distribute abominably." Let us consider this point in detail.

III. The Causes of Poverty

1. A distinction is usually made between social and individual causes of poverty. The *social causes* are those for which the maladjustments in government and economics are responsible, while the *individual causes* refer to personal reasons.

2. Our present economic system of production for profit is bound to result in wide-spread poverty, even when functioning at its best, that is, in periods of good harvests and regular employment, in times of peace and when good men are at the head of affairs. But most of the time our economic machine functions at its worst, being driven by selfishness and presided over by heartless captains of industry.

3. Some of the social causes of poverty in detail are the following: the high rates for and the needless duplication of public utilities, the commercializing of medical aid, gambling in food prices, withholding food from the market, wanton destruction of food in order to keep up the high prices, preventable destruction of billions worth of food by insects, a damage ten times greater than that wrought by fire, etc.

4. Most of the so-called *individual causes* of poverty have also their root in social conditions such as, intemperance, a weak constitution, hereditary diseases,

misfortunes in the family, thriftlessness, laziness, ignorance, loss of position for refusing to carry out immoral orders, etc.

IV. The Peril of Poverty to the Higher Life

1. Far from promoting a good character or strengthening the higher virtues there are positive and peculiar perils lurking in poverty and especially in pauperism which positively prevent a normal development of the higher life. (1) Poverty tends to break down self-respect and truthfulness; it brutalizes and stunts man's higher faculties by incessant physical toil for the mere necessaries of life, burning up his energies by constant worry and anxiety. (2) To governments and general society poverty and a large pauper class is a constant menace. History shows that revolutions and labour riots are almost invariably traceable to famine. Witness the Spartacus Rebellion in ancient Rome, the Peasant War during the Reformation period and the French Revolution in 1789. The recent fall of the Russian, German and Austrian empires had all the earmarks of bread riots. When all the nations of the earth are well fed, there will be less need of armaments. A hungry people is a dangerous people. For this reason the American government should make strenuous efforts to encourage farming and industry, for no democratic theories will keep a hungry people quiet. (3) There is absolutely no good element in poverty itself, and those that dilate so unctuously on the blessings of poverty are uniformly averse to taking their own medicine. (4) The golden middle road has long ago been pointed out in Proverbs 30: 8–9. Both extremes are dangerous.

V. Prevention and Relief of Poverty

Literature:
Vollmer, "The Reformation a Liberating Force," 139–145.
Vedder, "The Gospel of Jesus and the Problems of Democracy," 69, 284, 319–329.

As we have seen, poverty is a social and economic disease, caused like all diseases by the transgression of God's laws of nature and revelation. But it is a preventable, and, when broken out, a curable disease. The treatment may consist in removing the *causes,* or in treating *symptoms* and applying palliatives, or in administering *relief* while the disease lasts, especially in its acute stages.

1. Jesus insists on the removal of the deep cause of poverty, which is selfishness. He nowhere proposed specific measures for the prevention or abolition of poverty because the three laws of the kingdom of God and His special suggestions on economics already contained the necessary remedies. His declaration, "The poor ye have always with you," is not meant as an endorsement of poverty, or a prediction of a perpetual condition, but is merely the statement of a deplorable fact.

2. While society is slowly learning (Oh, how slowly!) to abolish poverty by removing its economic and social causes, the majority of good people are still busy in treating the *symptoms of poverty,* though to treat symptoms is no longer regarded by modern physicians as scientific therapeutics. Some of these palliatives are the cultivation of the saving, insurance and pension habit, the coöperative system of buying merchandise, etc. Yet, while these habits help some peo-

ple to some extent, they tend on the other hand rather to aggravate our economic maladjustment. (How?)

3. While the disease of poverty lasts and especially when it pinches very hard temporary *relief* must be administered from motives of human sympathy as well as good policy. For the temporary alleviation of poverty Jesus encouraged and practiced almsgiving (Matt. 25: 31; Rich Ruler; Good Samaritan; Unjust Steward; John 13: 29; His miracles). The Apostolic Church endeavoured to relieve poverty by introducing communism in Jerusalem (which, however, led to greater distress), or by collecting and dispensing alms (1 Cor. 16: 2; 2 Cor. 8 and 9), and by insisting on brotherly kindness of all men (1 Cor. 11: 21, 33).

4. These three methods of relieving poverty were continued by the Church in subsequent ages to an extent which makes her record of social service most glorious. This work the Church did in part directly and partly by inspiring others. Books like Uhlhorn's "Christian Charity" ("Die Christliche Liebestaetigkeit") may prove an eye-opener even to well-informed friends of Christ and His Church. (See also Vollmer, "The Reformation a Liberating Force," 141.)

5. Reformers should avoid a number of errors in thought and practice: (1) they should not consider charity and philanthropy solutions of the problem of poverty. Charity is no remedy for poverty. "Where men have rights alms are wrong" (Peabody, "Jesus Christ and the Social Question," chap. 5). Grand therefore as our charities are, Rauschenbusch is right in saying: "These charitable institutions are the pride and the shame of Christian civilization." In the words of Miss Frances E. Willard, "These charities are all living monuments to a dead Church." (2) The second

error is to insist on the ideal—the removal of causes—in such a way as to neglect and even scoff at private or organized philanthropy. Intelligent people should know that the gradual abolition of poverty will be a long, tedious process, and until economic justice is perceptibly established charity must be administered. To vote for an ideal will not bring medicine, clothing or food to a squalid apartment. To let men suffer because almsgiving is not an ideal method of dealing with poverty would be to sink into the moral status of savagery. It would mean that we have raised our ideals to such lofty heights that in order not to sacrifice them we must practice barbarism. Socialists and other radical reformers are in danger of committing this sin of omission. (3) Relief work should not be too much institutionalized; the personal touch of relatives, neighbours, employers, the local church, and other acquaintances should be encouraged. (4) *Shiftlessness and street begging* should not be encouraged. If the beggars are worthy, decent provision should be made for them.

Questions:

1. Why did Jesus place so slight an emphasis on almsgiving in contrast to the Pharisees and the Church?
2. Explain the difference in the result upon society if our multimillionaires, instead of giving large sums to charity, would reduce their profits.
3. By what practical methods may poverty be prevented?

PART VII

The Kingdom and the Church

CHAPTER XXV

PAST ACHIEVEMENTS OF THE CHURCH IN CHRISTIANIZING SOCIETY

Parallel Readings:

Peabody, "Jesus Christ and the Social Question," chap. 1.

Kent, "Social Teaching of the Prophets and Jesus," 327–341 and 359.

Vollmer, Philip, "The Reformation a Liberating Force," chaps. 1, 2, 3, 5, 6, and 7.

Ferrero, Guglielmo, "Ruin of the Ancient Civilization and the Triumph of Christianity."

Brace, "Gesta Christi."

Good, J. I., "History of the Reformed Church of Germany."

Dobschütz, "Christian Life in the Primitive Church."

Uhlhorn, "Christian Charity," and "The Conflict between Heathenism and Christianity."

Case, "Evolution of Early Christianity" (chap. X, "The Triumph of Christianity").

Scott, E., "The Beginnings of Christianity," 133–161.

Vollmer, Philip, "The Inspirational Value of the Study of Church History."

Spinka, M., "Christianity and Church History."

Vollmer, Philip, "John Calvin," chaps. 28–30, 159, 167–215.

"Christ and Civilization," by British and American Authors, chaps. 3–10.

Hastings, "Dictionary of Christ and the Gospels," II, 646.

Guizot, "History of Civilization."

Lecky, "History of European Morals."

Gibbon, "Decline and Fall of the Roman Empire."

Books on Acts and the Apostolic Age.

Tucker, "Life in the Roman World of Nero and St. Paul."

Ramsay, "The Church in the Roman Empire."

Dill, "Roman Society from Nero to Marcus Aurelius," 619.

Freemantle, "The World as the Subject of Redemption," 81–248.
Hatch, "Organization of the Early Church," 36–39.
Rauschenbusch, "Christianizing the Social Order," 103–122; and "Christianity and the Social Crisis," 92–142.
Schenck, "Biblical Sociology," chap. 5.
Stearns, Harold E., "Civilization in the United States."
Bruce, "Kingdom of God," chap. 11.
Klinger, "Christus in Olymp."
Sinclair, "Cry of Justice," 233, 234, 236.
Poetry: Schiller's "Ring des Polycrates," and "Die Goetter Griechenlands; Gerock, "Paulus in Athens"; "Faith of Our Fathers."
Schmitt, C., "The Social Results of Early Christianity."

HAVING discussed the salvation of various domestic, political and economic groups of men we close this book with the consideration of the Church, which is the largest, most important and most extensive social group of the human race, explaining her relation to the kingdom as well as the question of her own salvation.

I. NATURE AND MISSION OF THE CHURCH

(1) According to the New Testament, the Church is a brotherhood composed of all such men as are willing to be controlled by God through the spirit and the principles of His kingdom. (2) The usual New Testament name for this brotherhood, "Church," is only twice used by Jesus (Matt. 16: 18; "*my*" Church, distinguishing it from the *Jewish* Church and Matt. 18: 17), but very frequently by the Apostles. 1 Peter 2: 17 calls the Church a "brotherhood." In harmony with this conception of the Church, the oldest self-designation of the followers of Jesus seems to have been "brethren," probably suggested by Christ in Matthew 23: 8; Luke 8: 21; John 20: 17. (3) The

social characteristics of the Church are very strongly emphasized throughout the New Testament. She is not to be a school for abstract philosophical or theological discussion, nor merely an organization for performing religious ceremonies, but a social organism for the promotion of a life of love (Matt. 18: 16–18; Acts 2: 42–46; 1 Cor., chaps. 11–13; Rev., chaps. 2 and 3). The first Church which should embody His social ideal was gathered and later organized at Capernaum by Christ personally (John 1: 35–51; Luke 5: 11; Mark 3: 14). The existence of similar "social groups" in other localities is implied in Matt. 18: 17; Luke 10: 38–39; John 7: 3, 47–52; Acts 1: 13; 1 Cor. 15: 6. The zeal shown by these primitive Churches in founding similar "kingdom groups" throughout the Roman Empire was due less to specific directions as to the natural tendencies of people believing in a certain principle of associating themselves together.

The *Mission of the Church* is to "open the kingdom" to men, to teach all nations, to act like salt and light upon the world, to permeate all relations of life, to set up standards of right living and to support the truth (Matt. 16: 16–19; 5: 13, 14; 13: 33; Luke 9: 2, 60; Acts 1: 8; 2 Peter 2: 9; 1 Tim. 3: 15).

Note. "Kingdom of God" and "Church" are therefore not synonymous terms; their relation is that of end and means. The Church is the instrument used by the Holy Spirit to establish God's rule in and among men. In a limited sense, the Church may be considered the *visible* expression of God's kingdom. But even if the Church were all it ought to be the two would not be identical, for "kingdom of God" expresses a much wider conception than "Church," including all of those being moved by the Divine Spirit who worketh when and where He pleases as well as all social relations and institutions in proportion as they express God's will, such as politics, business, art, science, etc.

(Matt. 25: 34-41; Rom. 2: 14-16). The two New Testament senses of the term "kingdom of God" throw light on this distinction, denoting, (1) a spiritual force, hence, "kingship," and (2) a group of men controlled by this spiritual force. (For further explanations see chaps. 10 and 11.)

II. General Social Achievements

To what extent has the Church in the past fulfilled her sublime but arduous mission of Christianizing the social order? Unvarnished history will answer that the influence of the Christian religion upon the course of civilization is literally speaking beyond calculation. It is often said that no one can tell whether Christianity would work in a world like ours because it has never been tried. This is false. Christianity has been partially tried for nearly two millenniums, both in private and social life, and has succeeded admirably. True, there has never been a social order which was Christian from top to bottom. But large sections of our social life have been influenced by Christ's spirit and these are the source of our happiness, while the unchristianized portions of the social order are the source of our misery. And the instrument for injecting this gospel influence into the affairs of the world was the Church. In all periods of her history to the present day the Church has exerted a tremendous and regenerating influence over the spirit, principles, customs, laws, government, institutions, philosophy, science, literature and art of the world, too vast for any one man to grasp its full extent and significance. The influence of Christianity in taming selfishness and stimulating the sympathetic affections, in creating a resolute sense of duty, a staunch love for liberty and a hunger for justice has been so subtle and penetrating

that no one can possibly trace its full effect. What the modern man is he is through Christianity. And even to-day, though other intellectual and spiritual forces have risen and successfully claimed part of the field which the Church formerly held alone, her efficiency in affecting public opinion is still almost incalculable, even in the least religious countries of Europe. In our own country, if the Church should direct its full available force against any social wrong, there is probably nothing that can stand up against it (Rauschenbusch, "Christianity and the Social Crisis," 145). The following chapters will show that we are not blind to the great failings of the Church; but when all has been said, even the detractors of the Church would not care to live in a town or country from which the influences of Christianity and its agent, the Church, were removed.

III. Particular Social Achievements

In an age like ours, when Christianity as a power of social regeneration is again upon trial, it is fitting that these inestimable services of Christ's religion to the world should be gratefully recalled. The chief of them may be briefly summed up thus:

1. The Church has placed a constantly increasing proportion of the human race under the elevating influence of what the Supreme Court of the United States declared to be a system of the highest morality known to mankind, gathering them into millions of social organizations, which, if far from being "without blemish" (Eph. 5: 27), have been in most cases morally superior to the prevailing spirit of their times. Gibbons ("Decline and Fall of the Roman Empire,"

chap. 15) estimates that there were about six millions of Christians in the fourth century in the Roman Empire, that is one-twentieth of the entire population; while Harnack ("Expansion of Christianity," I, 71 and II, 466) believes that one-half of the population were Christians. (See also, "Christ and Civilization," 155.) Of the 1,700 million inhabitants of the earth today, 683 millions are Christians, 350 millions being Roman Catholics, 158 millions Greek Catholics and 220 millions Protestants.

2. The Church has been the greatest, almost the only witness, to human brotherhood in all ages. Lucian testifies, "how the Christians loved one another," and explains the unusual phenomenon by saying: "Their master has succeeded in making them believe that they are all brothers." (See Acts 2: 42–47 for a description of an ideal brotherhood.)

3. The Church's record of active charity, philanthropy and social service is most glorious. The Church in Jerusalem introduced communism and created the office of deacons and deaconesses to care for the poor. The "Didache" (IV, 8) enjoins benevolence and the great monastic orders and brotherhoods, such as the Franciscans, the Teutonic Knights, etc., specialized in benevolence. The Reformers raised the Catholic conception of charity, insisting that it should be practiced primarily for the welfare of the recipient rather than for the benefit of the donor. Even an opponent of the Church like the socialist, Karl Kautsky, said: "Though it did not abolish poverty, the Church in all ages was the most effective organization for alleviating the misery growing out of the general poverty within its reach" (Rauschenbusch, "Church and Social Crisis," 133). It is, moreover, a demonstrable

fact that it was Christianity which gave rise to the social question. (How?)

4. The Church enforced a higher ideal of morality, lifting woman to equality with man, securing the stability and sanctity of marriage, changing parental despotism to parental service, eliminating unnatural vices, the abandonment of children, blood revenge, abolished slavery and serfdom, and mitigated war. All of this was of course accomplished in a relative sense, yet very effectively. (Read slowly and meditate quietly on passages like Rom., chaps. 12–15; Eph. 4: 17–5: 21; Col. 3: 5–17; 1 Thess. 4.) The Reformation revived the New Testament ideal of life according to which the model Christian was not the monk and the nun, but the man and woman living in righteous society and family relations, insisting that marriage, business, politics, farming, etc., are also to be considered as "holy" things.

5. It is generally conceded by all historians that the Church was the sole creator of Western civilization which for this reason goes by the name of the "Christian" civilization. When the powerful, morally clean but cultureless Teutonic tribes broke the Roman Empire to pieces (fifth to eighth century), the Church was the only stable point during these centuries of storm and stress to which the people could cling. It was the Church under the leadership of the popes, bishops and monasteries which rescued from the ruins as much as possible of the dying Græco-Roman civilization and adapted these remnants to the newly formed Teutonic nations. It was the Church which had authority enough to enforce some semblance of law and order, keeping the untamed barbarities of kings and nobles in check, insisting on the supremacy,

of the moral law, protecting the poor, the women and children. Granite-like characters like Gregory VII and Innocent III have exerted stronger influences for good than the average Protestant is willing to concede. All the great moral movements of mediæval Christianity were led by representatives of the Church. The founding of "The Holy Roman Empire of the German Nation" was also conceived as a distinct institution for Christianizing the social order. For before his coronation, on Christmas, A. D. 800, Charles the Great was ordained as a deacon and thus consecrated to exercise his new imperial powers as a minister of God (Freemantle, "The World as the Subject of Redemption," 155).

6. The Church was the Alma Mater of education in all ages, preserving the remnants of Græco-Roman literature, philosophy and general culture in the monasteries and schools, some of the latter being the seeds of famous universities. Greek and Roman literature would have completely perished if it had not been for the monks, priests and bishops; for it was only among churchmen that an educational ideal was maintained at all. The Renaissance movement was mostly in the hands of churchmen, and that the Reformers gave a most powerful stimulus to education, both popular and higher, needs no special proof. In America our oldest universities and our whole public school system are due to the efforts of the Church.

7. The Church in all ages supplied most of the enthusiasm for social righteousness. The religious movements in the Middle Ages were closely connected with economic causes and made social demands. The Waldensian, Lollard, Hussite, Anabaptist and Puritan movements were the first stirrings of democracy, ex-

pressions of lay-religion and of working-class ethics; for they all cried out for the reign of God on earth. Especially did the Reformation mark a long stride toward the revival of social Christianity and the spirit, once it was unfettered, moved in a way unexpected by the Reformers themselves (Vollmer, "The Reformation a Liberating Force," 53, 73; Harnack, "History of Dogma," VII, 167; "Christ and Civilization," 342–346; Vollmer, "John Calvin," chaps. 22 and 26).

CHAPTER XXVI

THE FAILURE OF THE CHURCH IN HER CHRISTIANIZING EFFORTS

Parallel Readings:
Rauschenbusch, "Christianity and the Social Crisis," 143–210.
Peabody, "Jesus Christ and the Social Question," 51.
Vedder, "Socialism and the Ethics of Jesus," 435–515.
Kent, "Social Teaching of the Prophets and Jesus," 327 and 340.
Freemantle, "The World the Subject of Redemption," Lectures 3–8; on Gibbons, 135–139.
Lecky, "History of European Morals," 224.
Clover, "The Conflict of Religions in the Early Roman Empire."
"Christ and Civilization," 119 and 411.
Schenck, "Biblical Sociology," 397.

WHILE the Church has put into operation a large part of Christ's Gospel, she has never seriously and intelligently planned and insisted on the complete realization of Christ's plainly expressed program of world-regeneration. Let us first look at the facts in proof of this statement and then discuss the reasons explaining these facts.

I. WHERE THE CHURCH HAS FAILED

In all these discussions the distinction between the Gospel and Christianity as a spiritual force, the Church as a compact organization and Christians in their *individual* capacity must be clearly kept in mind. There is, *e. g.*, no difficulty in proving from history that every

great reform movement since Christ was directly or indirectly inspired by Christianity and for the most part was supported and led by churchmen in their individual capacity; but the Church in her organized capacity has not infrequently opposed and, like the Greek god Kronos, tried to devour the children to which she herself had given birth.

Some Concrete Examples from History. (1) The Church in her leadership has never evinced moral strength enough to reform herself from within by allowing her forward-looking members to insist that she carry out her world mission. The prophets were either silenced, or forced to step out and form separate organizations, or killed. (Historical examples?) (2) Even activities which undoubtedly are a part of the Church's peculiar work, such as Foreign Missions, etc., were either entirely neglected or carried out by outside agencies. (3) Instead of carrying out the implications of Christ's teaching on the brotherhood of all men by supporting movements for popular government, the Church has been too often a pillar of despotism and a foe to liberty. (4) In moral reforms, such as the abolition of slavery, the suppression of the lottery octopus, the prohibition of the liquor traffic, the Church has hardly ever been the pioneer, though later when the reform had gained momentum, she often became one of the most efficient leaders. (5) As to the present wage and profit system of business, only a few leaders of the Church realize that it will eat up the nation if it is allowed to obey its own greed, while the Church as an organization looks with distrust on those of her members who try to unearth and apply Christ's social ideals, even occasionally allowing malefactors of great wealth to crucify them on a cross of gold. (6)

The Church has never turned her moral force against the war system as such. In theory she has been for peace, but in practice she glorified war, blessed the instruments of war, stirred up many wars herself and, as a body, never showed courage to advocate moderation in times of passion, though individuals and smaller groups did so.

II. Reasons for the Church's Failure

Rauschenbusch, "Christianizing the Social Order," 70–82.
Kent, "Social Teaching of the Prophets and Jesus," 327.

Why did the social hope in the Church so soon move from the center which it occupied in the Gospels to the circumference? In other words, why has the Church never undertaken the work of social reconstruction as a definite policy and on a large scale? There are philosophical as well as historical reasons for this.

1. *Reasons Inherent in the Process of Development.* Social development in the Church could not proceed any faster than it did under the given circumstances, for historical development follows definite laws which are inexorable and according to which none of the successive stages in a forward movement may be skipped. Therefore a boy of ten years of age deserves no blame for not having the intelligence, wisdom and energy of the man of thirty. So the Church accomplished at each period of her history everything that the inherent laws of progress and external conditions permitted her. To talk of "failures" is therefore unscientific, the advocates of this theory say.

2. Two specially prominent manifestations of this law of human progress account sufficiently for the tardiness of human advancement: (*a*) the *inherent*

conservatism of human nature, an element called by the chemists the vis inertiæ, which is even more in evidence in organizations of lawyers, physicians, educators, farmers, labour organizations, etc., than in the Church; and (*b*) the special reluctance to change *moral* standards. In the words of Dr. Rauschenbusch, "Elevating the morality of a nation is like raising a sky-scraper with jack-screws. If it were a matter of free beer now, or a new sex dance, the people would run after you. But if you urge a purer truth or a higher justice on men, you have your job cut out for you. Be patient therefore with those who are trying to educate the Church, and remember in fairness that the Church is not a picked club of a few radicals, but a cross-section of the whole nation. It is slow because it includes the conservative masses. The man in a hurry does not realize how slowly the mass of humanity moves and changes in other spheres of life." If it really took millions of years to develop personality and moral consciousness in man, then the Church's record of spiritual and moral achievements during not quite two thousand years is very creditable.

3. *General Historical Reasons for Arrested Social Progress.* (1) Fervent expectation of a sudden descent of the kingdom of God from heaven in perfected form at Christ's second coming had the tendency to minimize the efforts of the Christians for gradual regeneration (1 Cor. 7: 29–31). (2) Through the influence of the Greek Mystery Cults the emphasis was shifted from the this-worldly to the next-worldly aspect of Christianity. Christ became a Redeemer from earthliness, and a blessed immortality beyond the skies became the goal. Christ's emphasis on the kingdom of God here and now on earth receded to the

background. (3) Actual reconstruction of the Græco-Roman civilization was impossible; for by the time the Church had gained sufficient power to exercise a controlling influence, Græco-Roman civilization had broken down under the impact of the Teutonic nations, and from the ruins thereof, as remarked before, the Church saved as many precious elements as possible for use in the construction of the new Christian or Western civilization ("Christ and Civilization," 239). (4) Moreover, many Christians believed literally that the Roman Empire was controlled by demon powers and therefore should not and could not be saved as a whole. Their line of reasoning was similar to that of modern red radicals who regard what they call the "capitalistic civilization" so fundamentally wrong that they refuse to assist in saving and reforming it (Harnack, "Expansion of Christianity," Bk. II, chap. 2). (5) When in the fourth century Christianity became the state religion of the Roman Empire and later of all the other Christianized nations, the hierarchy became a part of the state machinery and as such a "pillar of despotism and a foe of liberty." Christ's social ideals were either honestly misunderstood, or intentionally ignored or explained away. The very evils which Jesus had relentlessly denounced were perpetrated in Christ's name. (6) Greek love of philosophy and abstract speculation soon shifted the emphasis in religion from Christ's demand to establish "kingdom conditions" in this world to a supposed necessity of accepting hair-splitting definitions of matters which in their very nature go beyond finite reason. To this the Romans added their predilection for rites, ceremonies and forms of church government.

4. *Special Reasons for Neglecting Social Salvation.*

(1) During the Middle Ages the Church became one of the two wealthiest property holders and her leaders were therefore opposed to any such changes as contemplated in the Gospel. (2) In the Catholic Church it was the Monkish, ascetic ideal of life which blinded the eyes of men to the true meaning of Christ's teaching on God's kingdom. The low estimate put upon man's natural instincts for marriage and property discouraged any reconstruction of society on a Christian basis. Not to *in*vade but to *e*vade the world became the test of true piety. (3) At the Reformation the Church took over the economic system of the country with its industrial serfdom, its grinding poverty and glaring injustice, its terrible laws framed in the interests of the rich for the oppression of the poor. It became the champion of property and was often blind to the claims of personality. With brilliant exceptions, the pulpit stood for conventional and convenient ethics. (Luther's and Zwingli's attitude to the Peasants' War.) (4) The Protestant denominations have emphasized the salvation of the individual almost to the exclusion of *social* regeneration. When one "could read his title clear to mansions in the skies," society as a whole might shift along in these terrestrial scenes as best it could. (5) In modern times opposition in the Church to the stress upon Christ's social Gospel is largely due to a misunderstanding of this phrase, or to lack of adequate information on the real inside of economic and world conditions, or to selfish propaganda.

CHAPTER XXVII

WHAT MUST THE CHURCH DO TO BE SAVED HERSELF?

Parallel Readings:

Elwood, C. A., "The Reconstruction of Religion."

Richards, Geo. W., "The Heidelberg Catechism." (two chapters on Religious Education).

Tittle, E. J., "What Must the Church Do to be Saved?"

Speer, R., "Principles of Jesus," 45.

Slatery, "The Church and Its American Opportunity," 167–207.

Fosdick, H. E., "Progressive Christianity," and "The New Knowledge and the Christian Faith."

Russell, B., "Why Men Fight," 215–244 (Religion and the Churches).

Coffin, J. W., "The Socialized Conscience."

Scott—Gilmore, "The Church, the People and the Age."

Williams, C. D., "The Prophetic Ministry."

Williams, C. D., "The Christian Ministry and Social Problems," 86–133.

Royce, J., "The Problem of Christianity."

Strayer, P. M., "The Reconstruction of the Church."

Thomson, J. A., "The Outline of Science."

Johnson, F. E., "The Social Gospel and Personal Religion: Are They in Conflict?"

Wright, W. K., "A Student's Philosophy of Religion."

Hunter, R., "Why We Fail as Christians."

Rauschenbusch, "Dare We to be Christians?"

Eucken, "May We Still be Christians?"

Hardwick, J. C., "Religion and Science."

Schenck, "Biblical Sociology," 363.

Schmucker, "The Meaning of Evolution.

Bryan, W. J., "In His Image."

Vedder, "The Gospel of Jesus and the Problems of Democracy," 1–84.

Rauschenbusch, "A Theology for the Social Gospel," 1–30, and 70.
Mathews, S., "The Church and the Changing Order."
Vedder, "The Fundamentals of Christianity."
Chriestlieb, T., "Modern Doubt and Christian Belief," 1–67.
Hastings, "Encyclopædia of Religion and Ethics," VIII, 763.
Rauschenbusch, "Christianizing the Social Order," 458.
Cooke, G. W., "The Social Evolution of Religion."
Palmer, W. S., "Where Science and Religion Meet."
Peabody, "Jesus Christ and the Social Question," 30–36.
Bruce, "Kingdom of God," chap. XV.
White, A. D., "History of the Warfare of Science with Theology in Christendom."
Draper, "Conflict Between Science and Religion."
Buckham, "Progress of Religious Thought in America."
Sinclair, "Cry of Justice," 110, 128, 356, 386, 393, 412, 764.
Wood, W. H., "The Religion of Science."
Gerard, John, "The Old Riddle and the Newest Answer" (Evol.).
Wasman, Eric, "Modern Biology and the Theory of Evolution."
Muckermann, H., "Attitude of Catholics toward Evolution."

I. The Church Must Take Her Own Medicine

1. In this new epoch of human history, which the World War (1914–1918) has ushered in, the demand becomes louder every day, inside and outside of the Church, at home and abroad, that the Church should make a much larger contribution to world reconstruction than hitherto, by a more fearless discharge of her peculiar mission as God's prophet to the nations, that is, by a stricter and more uncompromising proclamation of the Social Gospel in the sense in which Christ according to the New Testament records taught it. But in order to save others one must be saved himself. So, as we have seen that the Church is only partially in a saved condition, we will discuss in this chapter

what the Church must do to be herself more fully saved and in the next, what she then can do to assist in saving society.

Note 1. Here, as throughout this book, the terms "lost" and "saved" are taken in their strict New Testament sense and not as they are popularly understood; "lost" meaning estranged from God and the Divine ideals of righteousness in principle and practice, and "*saved*" denoting a gradual deliverance here and now from *sin* as a principle which is selfishness and from *sins* as concrete transgressions of God's law, such, *e. g.,* as enumerated in Romans 1:29–31; Galatians 5:19–21.

Note 2. Our question is not, What must the Church do to live? The Church is not going to die, for her membership is large and her power still very great. But there is a lurking danger that the Church may remain alive, but lose more and more of her influence for good. The real danger for the Church lies in stagnation, as in Eastern lands, in loss of vitality and in abusing her power for blocking progress, as our Lord implies in Matthew 5:13–16. Hence our question means, what must the Church do to be saved from inefficiency, and to become a leading factor in the reconstruction of civilization which is under way.

2. Following her Lord's commission, the Church lays down as conditions of individual salvation, repentance, faith and right conduct. Now, in order to be saved herself as an organization and in her various divisions, the Church must practice what she preaches. This involves the following details:

(1) The true prophets of God within the Church must make continuous and strenuous efforts to bring her to a true realization of her lost condition with respect to the subjects mentioned in the previous chapter. Self-sufficiency and self-complacency, culminating in the Roman Catholic Church in the dogma of papal infallibility, is the strongest barrier to being saved. Much of the criticism directed against the Church, her leaders and members, is indeed, unintelligent, unsym-

pathetic and greatly exaggerated; yet if it succeeds in arousing the Churches to cry out sincerely: "God be merciful to me, a sinner," we will call it a blessing in disguise.

(2) Being convicted of manifold sins of omission and commission in the past and present, the Church as an organization must *repent* of her shortcomings and positive sins in the past as recorded in history and must more sincerely *believe* in the Gospel of the kingdom and its three great laws. The normal functioning of repentance and faith the New Testament calls *conversion,* a "facing about." All the Churches are in great need of a more thorough conversion to Christ, that is, to His *authority* and teaching; to His *spirit* of love, service and sacrifice; to His *aim* which is full, all-around salvation; to His *method,* treating causes and not merely symptoms.

II. A More Comprehensive Type of Religious Teaching

1. In order to discharge the Divine Mission entrusted to her with greater efficiency the Church of to-day is in urgent need of a theology which expresses the social aspects of Christ's Gospel in the same proportion and with the same emphasis as the New Testament does. The world-conquering "faith of the fathers" which was once for all delivered unto the saints (Jude 3) must most assuredly remain intact, but for this very reason every age was led by God's Spirit to recast its theology, constructing a *new* theology for the *old* faith; for systematic theology is essentially philosophy, that is, a serious human attempt to systematize, prove and balance the truths of God's revelation and religious experience in the thought forms and lan-

guage of the age. (See Harnack's, Neander's or Shedd's "History of Dogma.")

2. In addition to the well-tested *theological* fundamentals, the need of the modern Church requires the formulation and authoritative adoption of *ethical and social dogmas* on subjects like love, human brotherhood and its implications, war and pacifism, etc. There has always been plenty of good private teaching on these subjects in the Church, but no well-defined dogmas which the Church was determined to enforce upon her ministers and people with the same earnestness as she does her theological dogmas.

3. The modern Church must teach *only* Christ's true Gospel. After what Christ taught of the old wine skins, and what St. Paul and Hebrews taught concerning the non-obligation of the Old Covenant it should be an axiom among Christians that "the ethical and moral standards of the Old Testament must be measured by the life and teachings of Jesus Christ, and that some of the stories in the Old Testament do not reveal the will and character of God, but only reflect the conception of God held by the writers of that time." But, alas, just as in former times slavery, polygamy, etc., were defended by quoting Old Testament passages, so to-day well-meaning ministers try to show from the Old Testament that our Heavenly Father whom the New Testament glorifies as the "God of Peace," is really "a God of War" because an Old Testament war-song of primitive times declares "Jehovah is a God of War." Again: a considerable amount of those hair-splitting creedal statements on matters which in their very nature are insoluble mysteries is mere theological speculation and not at all of the essence of Christ's own Gospel as this is under-

stood in the New Testament. All the Reformers, especially Luther, made these distinctions very prominent (Clarke, "The Use of the Scripture," etc.).

4. On the other hand the Church must teach *all* of Christ's Gospel—unabridged, unmutilated, "unshortened," including its social applications. The social ideals of Christ are so high above our present social, industrial, commercial and political conditions that even to many Christians they seem Utopian, unrealizable, even grotesque—too good to be taken seriously. Hence many of the grandest teachings of Jesus are explained away, toned down, individualized, or spiritualized, so that their social content gradually evaporates. They are pared down to what men think He ought to have meant in order to suit them to the conditions of our times. This is all wrong. Let the Church preach Christ's Gospel with intellectual honesty, allowing it to speak for itself. And if the Lord's social teachings seem too idealistic compared with our present unchristian economic system, let us frankly confess it, at the same time encouraging the people to make social conditions conform to Christ's ideal, rather than lowering the ideals; for high ideals are the best things the Church can give to men.

Note 1. A phrase has been recently invented, "the simple gospel," which according to the usual interpretation put upon it rather means an emasculated gospel, a gospel with one-half or three-fourths of its substance omitted, a gospel which would keep Christians from concerning themselves about things like righteous business, fair elections, abolition of poverty and war, etc. So when ministers hammer away at the sins of Egypt, 4,000 years ago and of Paris, 4,000 miles away, they are said to preach the "simple gospel"; but when they say the same things about affairs in America then they are criticized for preaching politics (Vedder, "Gospel of Jesus," 28, 31, 39).

Note 2. The Bulletin of the Federal Council of the Churches of Christ in America published in 1922 the following excellent exposition:

Let us be done with setting the "social gospel" and the "gospel for the individual" over against each other. Each is but a partial phase of one indivisible whole. The "good news" announced by Jesus is a message for the transformation of personal character, but character is a matter of social relationships. There is no such thing as an isolated individual dwelling in a social vacuum, any more than there is a society which is not made up of individuals. So there can be no real preaching of the individual gospel apart from its social meaning, nor any effective proclamation of the social gospel that does not rest on an appeal to individual hearts and wills. Let us teach the gospel in its fullness and its unity, remembering the Apostle's word to "declare the *whole* counsel of God." The social teachings of our religion are not something added to the Gospel of Jesus, but an integral part thereof.

It should be stressed, that to save the individual members of society is not all that is necessary to the saving of society as a whole. If we are to have a Christian society, Christians must come to a common mind on the meaning of Christianity for contemporary issues and then express that mind so unitedly as to influence public opinion. The minister who makes it his only business to save individual souls, neither minds his business nor understands what it is.

The glorious declaration of the Bible that God loved the world so intensely that He gave His own Son to save it, is meant for the individual members of the world as well as for the whole universe collectively, including our family, business, national and international relations.

Changed environment, however, is not a substitute for a changed heart. Nor shall we get a greatly changed environment until men's hearts are changed. The City of God will never be built on the earth at all except as individual men and women in increasing numbers find a new motive and new power in their lives and deliberately commit themselves to the way of brotherhood and love and service incarnated in Jesus Christ.

Note 3. On the same point Bishop Williams writes: "The morals and ethics of the Church are not big enough, nor their services adequate. She preaches for the most part a narrow and

petty round of ethics, the minor moralities of purely personal conduct, respectabilities, good form, technical pieties and ecclesiastical proprieties, while the age is seeking the larger righteousness of the kingdom of God, which is human society organized according to the will of God." To the same effect Dr. John Bomberger once wrote: "The day is past when the wage-earners will tolerate the substitution of emphasis placed upon the compensating joys of heaven for effort to ameliorate the harsh conditions of earth which are the outcome of human greed and inhuman indifference to a brother's weal." Similarly Professor Ely writes: "The Church has, in recent years, contented herself with repeating platitudes and vague generalities which have disturbed no guilty soul, and thus she has allowed the leadership in social reconstruction to slip away from her. It can, then, scarcely excite surprise that the labour movements have become materialistic and infidel."

5. But the Church must press personal regeneration not merely as a feeder of social morality but because it has a supreme value for its own sake, being the only method of the highest unfolding of life itself. As comparisons between nations, groups and individuals show, the Church throughout the ages has an unrivaled record in developing millions of the finest characters among young and old. And non-Christians who claim to be just as good as Christians should not forget that, if their claim is true, they are living on borrowed capital. This her specialty the Church must never neglect. "Work out your own salvation with fear and trembling," says Paul, for each needs salvation for his own sake, because in the best social order that is conceivable there will still be men who smoulder with lust and ambition. No material comfort can satisfy the restless soul in us and give us peace.

6. As to spirit and content the Church's teaching should be positive, affirmative, not controversial, not airing one's doubts. "Intellectual honesty" does not require a teacher in any department of knowledge to

emphasize unduly all that might be said against a certain teaching. Even so liberal a theologian as Professor Karl Budde of Strassburg said: "There is so much in the Bible which is perfectly plain, and so vital to piety, so necessary to men who are seeking to know God and to qualify them for the life that is to come, that by the time you get all of this into the lives of your people I think the good Lord will let you go home." Preachers who are tempted to speak of their doubts rather than of their faith may well take notice of this wise counsel.

7. The American Church must attend more assiduously than hitherto to her teaching function, especially among the rising generation and the educated classes of her people. If the Church is to hold its own among the leaders of the next generations she must offer more opportunities for religious education, in part directly and partly by influencing other educational forces of the land. In the educational work of the Church, the Church Paper and other Christian literature should occupy a conspicuous place. (See Chapter 12 on "Education.")

Question:

Why will it pay a denomination to assist in the publishing of a first-class church organ, even if it does not cover its own expenses?

8. The "salvation" of the American Church requires a larger proportion of learned men among her pastors, professors and editors, because the level of general education has risen while the literary, philosophical and historical training of the bulk of the American clergy has fallen. The contents, structure and deliverance of thousands of sermons is an offense

to the average intelligence of churchgoers, not to speak of the hundreds of thousands of educated men and women who fortunately still throng our churches every Sunday. A high education does not interfere with "practicalness" which is the demand in America, for all the great men that have done things were of a highly intellectual type, such as Paul, St. Augustine, the Reformers, etc. A leader of others must be up to date on the issues of the day. When, *e. g.*, in past ages false philosophies threatened the life of the Church she trained her theologians in philosophy to meet the issue. To-day the social questions monopolize the thinking and actions of men, hence colleges and seminaries must equip the future ministers along those lines.

9. The Church must learn to limit herself to her specialty, which is to act as God's prophet who, on the basis of Christ's Gospel, is to set forth general Christian principles of right conduct (but not in the sense of windy generalities), leaving all concrete measures and details to those trained for the task. This means that the Church must retire from many things where she never had any business to interfere, as for instance, when she assumed to dictate in questions of science, philosophy and the details of business and politics. For example, while a minister should acquire some general knowledge of what is going on in the scientific world he had better leave special scientific investigations and summary judgments as to their value in the hands of those whose calling and responsibility it is to make them and give the world the results. And the scientist should do likewise with respect to the profound questions raised by scientific theology and philosophy, for the realm of knowledge is to-day so vast

that one group of investigators usually lacks the equipment which would entitle their word to respect on questions in which they have not specialized.

Note 1. On the above points, both the clergy and the scientists have erred. The theologian has often regarded a conflict between an old interpretation of Bible passages and the new claims of science as a conflict between religion and science. But this is absolutely impossible, because what the Creator has written into His creation will never conflict with His other methods of revelation. The rash scientist, on the other hand, has often proclaimed mere hypotheses as ascertained scientific facts. One should never try to discredit the other, for each group is trying to interpret one of the two methods of God's revelation of Himself. (See Steinmetz on "Science and Religion.") The Protestant Church should be especially careful not to fall into the error of the Catholic Church which has always shown an unfailing instinct for taking the wrong side of every new scientific question that comes up. For, in the words of Dr. Horton, "They who shut their minds against proved facts of science are closing their ears to the voice of God, and when they do it in the interests of what they would call the Word of God they are adding blasphemy to ignorance." Nothing could be more disastrous to religion than to have the Church become the center of opposition to the intellectual life of the age or to have the representatives of science feel that religion is apart from them. What the effect of such separation might be is easily seen in France, Spain and Italy where the representatives of the two camps occupy mutual hostile attitudes. The easiest way to alienate scientific men is to denounce science and its results.

Note 2. The above does not mean that the Church is to gulp down unexamined all that is proclaimed to the world as "science." For just as a great deal of what is termed religion is merely ignorance and superstition, so also much of what goes under the name of "science" parades in the swaddling clothes of ignorance and credulity and fraud. For example, many books advocating evolution contain a wonderful conglomeration of unsubstantiated assertions. As Dr. Bavink of Elberfeld in the second edition of his "Ergebnisse und Probleme der Naturwissenschaft," shows, many real scientists, some of very high rank, have come to the conclusion that evolution is at present

hardly more than a very plausible but unproved hypothesis (hence, not at all "science," from "scire," to know) and that the ardent evolutionists are still paying their evidence-bills with promissory notes drawn on the indefinite future.

III. The Need of a More United Church

1. Organization and efficient leadership are essential to success in saving the Church. The unsocial forces are strongly organized and effectively led in almost every field of group work, among big business men as well as among certain types of labour organizations. The men and boys of our churches are therefore in great danger of being carried away by unsound ethical and social principles urged upon them by their well-organized fellow-workers in the factories. Unless the American Protestant churches organize their boys and men along religious, social, industrial and political lines, they will lose them by the tens of thousands and the work of world-reconstruction which is under way will not show many traces of church influence. The Catholic Church all over the world has been very active in organizing her men. In America several million Catholic men are found in organizations, the Knights of Columbus alone having a membership of one million. Instead of discrediting this line of Catholic activity, the Protestants should go and do likewise. The Protestants of Europe are doing it. Good beginnings have been made by organizing Brotherhoods in the Evangelical Synod of North America and by several Lutheran and Reformed Church bodies.

2. American Protestantism is in dire need of a larger measure of practical and efficient church federation and organic union. In considering the problem of modern church federation its social, political and

economic value should also be stressed. Church union (1) eliminates many unsocial features from the lives of men such as jealousy, pride, censoriousness, etc.; (2) it diminishes waste in money, buildings and ministers; (3) it enables the Church to do social uplift work on a larger scale; (4) it strengthens the national consciousness. Nothing, *e. g.*, has weakened England, Germany, Holland and France more than their so-called "religious" wars in past centuries, aroused by theological animosities; (5) it strengthens the influence of the Church upon the government by presenting a united front.

Question:
What is being done at present in Europe and America to federate the Protestant denominations into efficient working organizations?

3. The Church must remain what she always has been, the most democratic institution on earth, and perhaps the only true one. She is not a capitalistic class institution as is sometimes charged by ill-informed and hostile outsiders; neither should she become the "Party of the Poor," because she touches problems common to the poor as well as the rich. Everybody ought to know that the capitalists are in a hopeless minority in the Church and that the great rank and file of Christians in it are wage-earners. The ministry is the most poorly paid class among them. The Church's glory is her all-inclusiveness, her outstretched hand to every man, woman and child of whatever race or class or condition. Her glory fades when once she draws a line of distinction between rich and poor, or high and low. Here and there an individual congregation may be in danger of drawing such a line, but

it does so in defiance of the Church as a whole. In the words of Phillips Brooks, "One of the noblest functions of the Church in the world is to lie behind the class crystallization of mankind like a solvent into which they shall return and blend with one another." According to Professor Geo. W. Richards, "the supreme task of the Church should be the ministry of reconciliation, to reconcile man to God, group to group, nation to nation, church to church" (2 Cor. 5: 18).

Note 1. The following figures help to answer the question, who owns the Church? They were compiled in and around Pittsburgh, from thirty-eight churches found in the wealthy neighbourhoods, the moderately well-to-do neighbourhoods, and the congested districts. Twenty-one thousand members were tabulated as to their economic station. Here is the result:

	Per cent. total.
Professional people	9.5
Capitalists and large employers	6.5
Small business people	7.0
Wage-earners, total	77.0
Wage-earners, in offices	32.0
Wage-earners, manual	45.0
Skilled mechanics	28.0
Unskilled labour	17.0

"These figures are of Protestant Churches, and it is of course obvious that were Catholic churches added the diversity would be even more marked. Who owns the Church? The answer is, the people, by 77 per cent."

Note 2. Yet the fact is indisputable that the alienation of the wage-earners from the Church is alarming, especially in Europe and in Catholic countries. In America the Church must prevent a stampede which, however, cannot be done by "spiritual snobbery" in which it imagines it can "put over" something in the industrial field by doing something for the workers, and thus winning their gratitude and allegiance, but by beginning in humility to seek ideas of working with them in the establishment of sound economic relations, so that the every-day work of the

world may be a field for the expression of real brotherhood, it will have found the key to the solution of the problem.

Literature:

Vedder, "The Gospel of Jesus and the Problems of Democracy," 44 and 46.

Question: Is the often heard assertion true that to-day neither John the Baptist, nor Jesus, nor Paul would be tolerated as a preacher or professor in our Protestant Churches?

4. Our congregations must not be allowed to sink to the level of mere "social centers," important as this feature may be (Gal. 6: 9, 10), for the mystical element in religion and emphasis on personal religion lies at the very foundation of the Church's true moral efficiency. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the Church is to push social reform. This danger is particularly strong in America just now because social workers have come to see that the Church, instead of being hostile to their ideals, is the greatest force by which their ideals can be put into operation. But we cannot let social service take the place of God. People cannot be amused into conscientiousness. Picnics are not the equivalents of prayer-meetings, and Sunday-school baseball leagues have not yet developed into revivals. Church leaders can delegate to institutions certain duties, but they cannot delegate the duties of spiritual parentage. A Protestant church cannot be an ethical orphan asylum; it must be a home in which souls are born into newness of life.

5. The American Church must cultivate in ministers and members moral courage. Tameness is emptying many churches. There is no use in trying to heal the cancer of sin with soothing syrup, and it is idle to sprinkle cologne upon the putrid iniquities of our

non-Christian social order. The Church must hang out the sign in a conspicuous place: "Not for sale!" She is such a powerful and respectable institution that kings, and nobles, the rich as well as the radicals, have made bids to buy her influence in all ages; sometimes by threats, at other times by kindness. The latest intimidators were the "Lusk Legislative Committee in New York" charging the Church with red radicalism and the "Employers' Association of Pittsburgh," threatening the Y. W. C. A. and the Federal Council of the Churches of Christ with a financial boycott if they did not cease to emphasize the social implications of Christ's Gospel. But with all their faults, no one can say that the American ministry speaks from its pocketbooks and not from its conscience. A storm of protest and disgust was raised in the churches when these attacks became known.

Note 1. Dr. Fosdick wrote: "'*We will buy you,*' they say to the Churches and, in particular, to the ministers of the Churches—'If you will do as we say, money; if not, no money.' May I be permitted to suggest that these gentlemen have somewhat seriously misapprehended the temper of the Christian ministry of America? I am speaking for multitudes of my brethren when I say, 'Before high God, not for sale!' Indeed, I suspect that there has been a crop of sermons on the social question preached throughout this country that would not have been preached if it had not been for this public attack, so that those of us who are interested in having such sermons preached might almost thank these gentlemen for their unintentional assistance. There would have been, I suppose, no Luther if there had been no Tetzel, and if there had been no George the Third there would have been no George Washington."

6. Public sentiment in the churches and if necessary official action must do two things in seasons of storm and stress: (1) Curb the tongue of her un-

balanced ministers and editors clearly disavowing any expressions of a hate-breeding, nativistic spirit and the use of gutter language; and (2) she must protect her progressive leaders who try to carry out the deliverances made by the church bodies themselves. The man who to-day proclaims the Gospel of Jesus in the spirit of his Master must expect misunderstanding, abuse and perhaps persecution (Vedder, "The Gospel of Jesus," p. VII). This tendency of the times is immensely important, and no greater evil could come to the Church than that her prophets should be influenced to allow prudence and policy to silence the voice of righteous protest and brave outspeaking for the truth. One reason for the downfall of Israel was the fact that no faithful prophet was safe among them. "Oh, Jerusalem, that killest the prophets," said Christ, pointing to Israel's bloody past. A true prophet, speaking God's truths on all subjects, is a nation's best friend, and a people that persecutes its religious, social and political prophets is cutting off its own head. Spain killed her best brains during the Inquisition and she is now one of the dying nations. France has never fully recovered from the killing and banishing of hundreds of thousands of Huguenots, and the Bolsheviki have deprived Russia of her best brains by killing her intellectuals. Whatever underhand propaganda may at this time plan against the preachers, teachers and authors of the social Gospel, true churchmen and loyal Americans should insist that these men must be protected in their work, for they are among the real friends of the Church, state and society. Their aim is to save these organisms from drifting toward the whirlpool of a bloody revolution.

7. Keep the distinction between the Church and the

various political and social reform organizations clearly before her membership. Take as an example the strongest reform movement, Marxian Socialism. Socialism has appropriated from the Bible and the teaching of the Church a number of fundamental Christian truths. (Name some!) Hence there is a certain affinity between the progressive groups in the churches and Socialism, both agreeing in the diagnosis of the social disease and in their protest and aim. But there is a world of difference between the two as to spirit, fundamental philosophy and methods. Socialism places the physical above the spiritual, considers all capitalists as dishonest and selfish, identifies the Church with capitalism, undervalues or frankly opposes religion and has the tendency of lowering individual and family morality. Hence the two cannot work together; however, they may rejoice at the success of each one in the things in which both agree. But the Church must fight socialism *positively* by insisting on necessary reforms.

8. The Protestant Church must magnify her mission and importance and try to convince her members and the outside world of her indispensableness in the development of the individual and society. A renewed vision of the meaning and nature of the Church, and of the true place of the Church in the Christian religion, is the deepest and most real religious need of our time. It involves the great fact of corporate and social salvation, not as opposed to individual salvation, but as alone sufficient for the accomplishment of that individual salvation which includes the true development, as well as the redemption of the individual soul. What Roman Catholicism is doing too much, Protestantism is doing not nearly enough—insisting on church life!

CHAPTER XXVIII

WHAT CAN THE CHURCH DO TO HELP SAVE SOCIETY?

Parallel Readings:

Rauschenbusch, "Christianizing the Social Order," 1–39, 123–323.

Speer, R., "Principles of Jesus," 45.

Catholic Encycl., Vol. 14 (State and Church).

Stalker, "Ethics of Jesus," 371.

Cross, G., "Creative Christianity."

Brown, C. R., "Social Rebuilders."

Vollmer, Philip, "The Reformation a Liberating Force," 125–145.

Kresge, E. E., "The Church and the Evercoming Kingdom of God."

Rochester, Anna, "Jesus Christ and the World To-day."

Walker, G. M., "Things that are Cæsar's" (Defense of Capitalism).

Davis, Philip, "The Field of Social Service."

Page, Kirby, "Christianity and Economic Problems."

Henderson, "Social Duties," 1–21.

Hobson, J. A., "Problems of the New World."

Holmes, J. H., "The Revolutionary Function of the Modern Church."

Troelsch, "Die Sociallehren der Christlichen Kirchen."

Cutting, "The Church and Society."

McConaughy, "Money the Acid Test."

Peabody, "Jesus Christ and the Christian Character."

Cairns, "Christianity and the Modern World."

Barker, J. M., "The Social Gospel and the New Era."

Diefenbach, D. F., "The Christian in Social Relations."

Brown, C. R., "The Social Message of the Modern Pulpit."

William, Maurice, "The Social Interpretation of History."

Morgan, Herbert, "Christ and Cæsar."

Fry, H. P., "The Modern Ku Klux Klan."

Fröhlich, Karlfried, "Die Reichsgottesidee Calvins."

Stammler, R., "Sozialismus und Christentum."

Spiecker, "Sozialismus im Sinne Jesu."
Althaus, Paul, "Religiöser Sozialismus."
Naumann, "Sozialismus und Religion in Deutschland."
"Christ and Civilization," 491–523.
"Cry of Justice," 179, 232, 256, 431, 507, 783, 800, 806, 837, 838, 843.
Gore, C., "Christianity Applied to the Life of Men and Nations."
Jacobs, L., "Three Types of Practical Ethical Movements."
Tiplady, T., "Social Christianity in the New Era."
Moore, J. M., "Making the World Christian."
"The Church and Industrial Reconstruction" (Association Press, N. Y.).
Rauschenbusch, "Christianity and the Social Crisis," chap. 7.

In proportion as the Church is being saved herself, as to leaders and members, as a whole and in her individual congregations and denominations, will she prove in the future, as in the past, the mightiest instrument for saving the "lost" aspects of the world's social, economic and political life. In discussing the work of the Church toward saving society a number of ideas from the previous chapter will of necessity be repeated since the more than 600 million of churchmen form an integral part of the whole human race and much that suits the part is also essential to the whole.

I. What Social Salvation Involves

1. Definiteness of conviction on the part of the Church that to her has been entrusted the only infallible remedy for the healing of the ills of society. Selfishness, functioning as the driving power of our civilization, will drive it eventually upon the rocks of annihilation. It has done so with all previous civilization. Already the trained social observer sees dangers ahead. How can the Christian Church withhold from the

world at large that message which alone can save: the message of the kingdom, of a close-knit brotherhood in which self is forgotten in rendering service to others, in which the general good, the highest good of the race, becomes the supreme good and the differences of men are lost, submerged, obliterated in this sublime, compelling common purpose? Never before was the time so auspicious to direct the attention of men to the dazzling social idea of Christ as now in this age of bitter disillusionment and uncertainty. Public opinion is in a state of flux made molten in the fires of tribulation, ready to run into new moulds, there to crystallize in new institutions and habits of thought. Man's extremity is God's opportunity.

2. The Church must loyally and assiduously attend to her essential function of being God's prophet to men, *i. e.*, the mouthpiece of God and the conscience of the people. Like an expert physician, she must diagnose the case very thoroughly and courageously point out the unsaved aspects of our political and social life, as they have been discussed in the preceding chapters of this book.

3. Each national church must call upon its own nation and the various social groups within each nation to *repent* as the indispensable condition to salvation. What some of the most besetting sins are of which these groups must repent is suggested in "The Social Litany," recommended for use in our churches. It reads: "From all class bitterness and race hatred; from forgetfulness of Thee and indifference to our fellowmen; from war and the preparation for new wars; Good Lord, deliver us.

"From the corruption of the franchise and of civil government; from greed and hardness of heart against

our neighbour; from the arbitrary exercise of power; Good Lord, deliver us.

"From fear of unemployment and the evils of overwork; from the curse of child-labour and the unequal burdens of womanhood; from all ill-paid toil; Good Lord, deliver us.

"From the luxury that enervates; from the poverty that stultifies; Good Lord, deliver us."

This national and group repentance, like effective individual repentance, must be *sincere and not tainted* with the Pharisaism which prays: "I thank Thee, God, that I am not like other people." It must not be of the "stop thief" variety, but humble and self-accusing. For example, much of the righteous indignation against the atrocities of the World War had very little saving effect, because each nation sought the offender exclusively on the other side. The same is true in our labour conflicts. The labour unions point to the captains of industry, and vice versa. An impressive model prayer of group repentance is found in Daniel 9. Daniel did not condone the sins of the enemy nations, but his constant refrain is: "We, our kings, our priests." In the words of the ancient ritual, group repentance must say: "Nostra culpa, nostra magna culpa, nostra maxima culpa!"

4. The *second* condition of salvation, individual as well as social, is *"to believe in the Gospel,"* not in the sense of merely subscribing to an orthodox creed, but in the New Testament sense of entering into life union with Christ and of following His teaching. In concrete language this means, *e. g.*, that the American government, the captains of industry, the labour unions, the press, must in all sincerity believe in the common fatherhood of God and the true brotherhood

of all men, and draw practical inferences from such belief. They must sincerely believe that love is the greatest power for settling difficulties and brutal force a failure everywhere; that right alone makes might; and that righteousness (not armies) exalts a nation.

5. To convert the above-named and other social groups to these principles of living is an exceedingly hard task for the Church; chiefly because the Church herself is not yet fully converted to them and because the leaders of these groups believe the direct opposite of Christ's teaching on social and political questions. Almost all of them practice a double standard of morality.

With shocking frankness, not only our statesmen, but even some ministers and professors of theology, assert that Christ's ethics, while applicable to private conduct, are not at all binding in political and business matters. The latter, they openly say, can only be decided by "national self-interest," "popular aspirations," "manifest destiny," or even, as the Italian premier at Versailles put it, "holy egotism." The reason for this unbelief in Christ's Gospel on the part of our statesmen is twofold. (1) While some of them sincerely accept the Gospel as a guide in their personal life, even the best of them cannot be convinced that it is a workable theory for the transaction of national and international affairs. The only concession these better class diplomats make to Christ is a liberal use of unctuous language. But, judging by their deeds, nearly all of them believe only in might, in big armies and navies, in alliances, in TNT bombs. The Church, however, knows from the history of civilization and present experience that Christ's Gospel does work like a charm in political and social affairs also,

wherever sincerely applied. But as she has not yet succeeded in convincing her own statesmen of this fact, secret diplomacy goes on hurling peoples from one war into another because they do not believe in the Gospel. (2) Another reason for the unbelief of our statesmen is that almost all of them are constantly busy doing things which are clearly forbidden by the Gospel. They oppress large classes of their own people and try to annex the country or the wealth of other peoples. They would have to stop this if they sincerely believed in the three fundamental laws of the kingdom of God, the law of love, of service and of sacrifice.

Neither do the leaders in the *industrial* conflicts sincerely believe in the full, unabridged Gospel, though many of them are church members. The real creed of many of the labour unions consists of four articles: big pay; few working hours; little work during those hours; and the quality of work inferior. The creed of many of the employers is a little more complicated, but the Golden Rule is just as conspicuous by its absence. All of these and other social groups have, however, one article of faith in common in their creeds, namely: "the Church must stand by us, or at least keep hands off and let us fight it out according to the good old customs of the jungle." The minister's answer should be: "Gentlemen, we cannot oblige you. We must obey God rather than man (Acts 5: 29), and Christ has commissioned us to preach the full Gospel, including its social implications. So we call upon you to believe in this Gospel. If you do, the present social order can be saved; if you do not believe, our present civilization will be condemned, according to Christ's warning, Matthew 28: 19, which applies to groups and institutions as well as to individuals."

6. The *third* condition of group salvation is to bring forth *good fruits*. The most important of these is a righteous will, *i. e.*, a will to do right. For where there is a righteous will, ways will surely be found for righteous laws and institutions. As to the best ways of carrying Christ's social principles into practical effect in the home, in industry, in national and international relations, men of equal sincerity differ greatly. But this does not matter. For Christ is not at all interested in forms, and systems, and constitutions, and platforms, and unions, and leagues, and alliances, in themselves, and neither should the Church be, as a Church. For all of these are human devices and their usefulness depends on the spirit controlling them. Like all other little systems, they have their day and pass away. Christ, however, is greatly interested in the spirit pervading our political and industrial forms and constitutions, and in order to please Him, they must be controlled by the spirit of love, of service, and of sacrifice. To these fundamentals the Church should, therefore, confine her energies, expecting little true improvement from mere changes of forms, new slogans and improved institutions.

Note. The above ideas are very aptly expressed in an action of the Calvinistic Methodist Church of Wales. It says: "The Social Function of the Church is determined by her nature as witness and organ of the Will of God revealed in Jesus Christ." Materially, its scope is coëxtensive with human life itself, and embraces all relations, activities, and institutions of society, regarding nothing that truly belongs to man as "common or unclean." Formally, however, its province is strictly limited. The Gospel contains no directions for social Technics or Politics, but only the fundamental principles of Social Ethics. To proclaim and promote this Christian Ethic is the specific commission of the Church. This function is threefold:

(1) *A Prophetic* Function of Social Criticism. The Church is

the conscience of Society. As such she must maintain her sensitiveness to social injustice and her freedom to condemn it. She must, therefore, preserve her independence of all social powers, whether economic or political, and all conventions, theories or institutions, as well as of her own material interests (as an institution); she must eschew all alliances and commitments whereby her readiness to declare, "Thus saith the Lord," might at any moment be impaired.

(2) *An Evangelical* Function of Social Inspiration, by holding up the Ideal of the Kingdom of Heaven and its progressive realization in a Christian Commonwealth and a Commonwealth of mankind; by enlisting the solemn and joyous service of men as fellow-workers with God in His "New Creation"; by quickening and hallowing all social impulse and endeavour with the motive of Christian love.

(3) *A Pastoral* Function of Social Sympathy, with special care, after the manner of Jesus, for the socially "unfit"—for the weak, the poor, the erring and the fallen. This feature, so prominent in the personal ministry of Jesus and the example of the Early Church, must never be allowed to become less conspicuous. The Glory of the Church is to "Preach the Gospel to the Poor."

7. *The salvation of the environment is absolutely essential* to the normal and true salvation of the individuals living in such environments. A religion, therefore, which ignores the moral influences of environment is fatally blind to the clear facts of life and fails of its full mission. There are everywhere in our modern world economic, industrial and social conditions which make the Christian life practically impossible. For example: if overcrowded tenements where fathers, mothers, sons, daughters and lodgers sleep in common bedrooms, make moral decency impossible, and if low wages drive many girls into prostitution, how can we preach chastity from the pulpit and ignore these environments? To the same effect Professor Vedder ("Gospel of Jesus," 40) writes:

"The physician who would cure a man of typhoid and then advise or permit him to adopt a diet of typhoid germs would be regarded as insane. But the Church turns her saved people back to their old environments and expects the new life to develop normally. Our motto must be: a saved individual in a saved community."

II. Method and Spirit of Social Salvation

1. *The easy-going method* of social salvation, trusting that saved individuals will somehow without special planning effect the salvation of our political and economic conditions, is without any basis in reason and experience. Without definite planning, education and agitation, carried on constantly from one generation to the next, converted individuals will make little impression on the unsaved conditions of our environment. "Onesimus and his master were both saved individuals, but the society in which they lived was so unchristian that one man owned the other. The president of a corporation and its employee may be Christian individuals, but both are involved in competitive industrial order that denies to one an income adequate for a worthy life. Not only the motives of individuals have to be Christianized but also the social organization and the inherited arrangements in the industrial, racial and international realm. In this social environment the individual has his being, for good or ill it is all the while affecting personal character. The Church must definitely set itself to moulding public opinion, as public opinion is chiefly responsible for the social arrangements under which we live. The liquor traffic was not abolished simply by keeping the man away from liquor, but by a group sentiment that decided to keep liquor

away from the man. Slavery did not cease by converting slaveholders one by one. Duelling was not banished by dealing with individual duellers. A tide of Christian public sentiment had to be created, great enough to break through the inertia of existing forms of social organization and to create conditions more consistent with Christianity" (*Ev. Tidings*).

2. The *successful method* of saving society which the Church must teach the people is the one emphasized and practiced by Christ, namely, the conversion of the individual. (See Chapters 10 and 11.) "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," *i. e.*, establish the régime of economic justice and you need no longer fear and worry about the necessities of life. In the words of Victor Hugo: "People do not lack strength and intelligence, they lack good will."

3. All kinds of good reforms shall find a friend in the Church. "Destroy it not, for a blessing is in it" (Isa. 65: 8). For, as our Lord once intimated to His narrow-minded disciples, whoever casts out devils in this demon-infected social order of ours, is to that extent coöperating with Christ in extending His kingdom of righteousness. But Christians, and especially ministers, should not neglect their foremost duty, which consists in working the leaven of the simple social Gospel of the kingdom into all relations of life, and they should beware of dabbling too much in all kinds of reform movements. For after all, these do not touch the bottom of the ills that trouble humanity. As the name indicates, they are too much concerned with changes in the forms, with institutions, laws and customs that shape society externally. They approach

the ills of society from without. They expect to secure righteousness by changes in the social environment, and in this reformers are disappointed again and again.

The Church must never cease stressing the revolutionary and radical character of Christ's teaching and of the Church's aim. These terms are of course not to be taken in any violent sense, but in their literal meaning as going to the roots of the difficulty through regeneration and a "facing about" through conversion of individuals and groups (Luke 12: 49; Mark 10: 31; Luke 16: 13; Acts 17: 6). The revolutionary note in this sense runs through all of Christ's teaching; even the beatitudes teach that in the kingdom of God all values shall be reversed.

Note. In the above sense the saying of Benjamin Franklin must be understood: "Whoever introduces into public affairs the principles of the Sermon on the Mount will change the face of the world." *Laveleye,* in his book, "Primitive Property," says: "If Christianity were taught and understood conformably to the spirit of its founder, the existing social organism could not last a day."

4. In teaching the people how our social order may be saved, the Church must *limit herself to her speciality,* namely, the inculcation of principles (which, however, is not synonymous with hazy generalities), leaving definite measures and concrete details to the trained specialists and to gradual development. It is, *e. g.,* not the business of militarists, bishops and editors to tell the government "in the name of God and the Church" to interfere in this or that European or Asiatic quarrel about the spoils of war; nor is it a part of the minister's work to select this or that scheme of economics (Capitalism, Socialism or Single Tax-

ism), and present it as the authoritative teaching of the Church. As a rule ministers know nothing about industrial processes and therefore are not competent to speak upon details. It is plainly an impertinence when a minister or any other religious leader attempts to tell business men how to manage the details of their business. "Let not the minister mistake his office of the prophet which is to inspire and to teach, for that of the economist or statesman whose business it is to coin into treasures and laws the gold of the gospel truth. Only very occasionally both functions may be exercised by one person. Neither the Bible nor the Church are authorities on the details of political economy, legislation and industrial methods. But both are to tell the Christian by what principle he should be guided, expel selfishness from man's motives and put brotherhood at the front as his determining principle" (Peabody, "Jesus Christ and the Social Question," 30). But limitation does not mean elimination. It is not an impertinence, it is a rightful and a necessary act, when a minister or a council, or any body of religious folk, declare the true principles on which society must be organized in order to be right and Christian, and point out obvious applications of those principles. This right of the Church to speak on human relationships in industry has been challenged by some representatives of employers, although upheld by many others.

Literature:
Speer, "Principles of Jesus," 238.

5. In diagnosing the source of the "lost" condition of our social affairs, zealous churchmen must guard against coarse, indiscriminate wholesale denunciation of the rich people as a class: (1) Because they

like everybody else are entangled in an economic system which cannot be improved over night. In the words of Professor Vedder, "The individual is powerless in the grip of the ruling social economic system. He has to live his social life under social conditions as they are, not as he thinks they should be and not as he hopes they will be. This is just as true of the millionaire as of the wage-earner. The individual is powerless except (and note the exception for it is a large one) that he is morally bound to protest against them and try to amend them. Only that individual is to be ethically culpable who acquiesces in a social system that he knows to be iniquitous and eagerly uses his iniquities to advance his own interest. (2) Many individuals of the rich class are personally good people and as their works show, often better than their critics. (3) Evidence is accumulating proving that many of the rich are anxious to reform our business system. A great employer is quoted as saying: "A growing number of employers are condemning the foundation principles of the present industrial world and are seeking the way to industrial reconstruction. The inevitable change to the new industrial world would come with less bitterness and less hardship if the influence of these men prevailed in our Manufacturers' Associations and Chambers of Commerce. A large proportion of the members of these associations are in the churches and furnish a fertile field for a liberal and courageous pulpit." (4) What has the Church done to enlighten the rich and arouse their conscience? As a class our very wealthy men and women belong to the greatly neglected classes as far as hearing the pure Gospel is concerned.

6. An integral part of the social Gospel is to abolish

in thought, phraseology and church literature the Old Testament and pagan *distinction between sacred and secular acts,* times and places (John 4: 24; 1 Cor. 10: 31; Rom. 14: 17; Col. 2: 16). This vicious distinction has led to the technicalizing, localizing and externalization of religion, dividing life into two separate spheres, very often with no connection between them, as if they were two water-tight compartments, thus establishing a double standard of ethics. "Under such a division," Dr. Strong says, "even the conscientious man brought only a fraction of his life to the touchstone of conscience." How different life becomes when every calling is considered sacred, not only that of the minister, but also that "of the butcher and baker, and the candlestick maker," when people learn that the "natural" laws are also God's laws and that all human activities sustain relations to God's kingdom. Then he is able to stretch the sceptre of conscience over his entire life.

Literature:
Rauschenbusch, "Christianizing the Social Order," 96–102.

7. All Christians should cultivate the spirit of tolerance and coöperation toward non-church organizations that aim at the elevation of mankind and specific reforms, the more so as many of these efforts have been directly or indirectly inspired by the Church. For in Mark 9: 40 Jesus clearly intimates that whosoever tries to cast out demons in this demon-ridden society should be encouraged in his laudable endeavour by his followers. The Church is no longer able to do the necessary work of regenerating society alone.

8. While impartial in her dealings with all classes the Church should follow the example of the prophets

and Jesus who frankly espoused the cause of the *people* in the larger sense in distinction from the richer classes. Most progressive people, especially the labouring class, believe that the Churches stand immovable for social and political conditions as they are. This explains why, in violent revolutions, the Church and her ministers are attacked with such unusual ferocity, as, *e. g.*, in France in 1789 and 1871; and in Russia in 1919. The Church must prove that she is neither a standpatter nor a leader in violent revolutions but the unbiased prophets of God's righteousness.

9. The progressive elements in the various Churches should assist one another in fulfilling their sacred trust with courage. For as Professor Snowden says: "The cry of treason is always raised by the demagogue against the truth teller and reformer. It takes courage to speak the truth in the pulpit, in politics, in business and in social life. It takes no small amount of sense and grace to stand charges against one's country without animosity, and against one's religion without hot indignation. Yet the truth should always be heard and it is the only thing that will do us permanent good." The church leaders should more than ever think out ways and means to make the ruling classes see that Christ's program alone will avert impending social disaster and bloodshed. For conditions to-day are as tragic as in the days of Daniel the prophet when the handwriting appeared on the wall (Dan. 5: 17). The very man for whom the writing on the wall was meant could neither read nor interpret it. It takes a prophet of God to explain the message. How modern that sounds! God's handwriting, warning individuals, social groups and entire nations, even whole continents of the inevitable results of a selfish

life may be seen on all sides, but the very people who should profit by it either overlook these signs of the times or misinterpret them. For example, the handwriting of the World War is interpreted by some governments as a chance to enlarge their possessions, retain stronger armaments and form protective or aggressive alliances. The unrest among the labour classes is interpreted as giving the occasion for curtailing American rights and liberties.

10. Let the Church move more and more into the *forefront of leadership in social reconstruction* now under way. In the Middle Ages and even later the Church was the pioneer and the only leader of all the great social movements. This she cannot be in the present reconstruction movement, because other social groups were ready long before her; but she can serve as one of the most prominent leaders from now on, and she is actually doing so. We believe that she will soon advance to the first place in leadership in social righteousness, and then history will repeat itself; for our old spiritual Mother has often shown that she can indeed fight when once her mind is made up as to the righteousness of a cause. Almost single-handed, only by the power of great moral ideas, she has fought many an iniquity to a frazzle. (Name some!)

11. Finally, the American Church must provide her people with more and better munition in this great fight, in the form of suitable literature on all the pressing social questions, such as tracts, books, leaflets, periodicals. The church press has peculiar responsibility in this connection because "it is the one channel of publicity which can be expected to be impartial and disinterested in the presentation of the facts."

CHAPTER XXIX

WHAT IS THE CHURCH DOING NOW TOWARD CHRISTIANIZING SOCIETY?

Parallel Readings:

Rauschenbusch, "Christianity and the Social Crisis," 211 and his "Theology for the Social Gospel," chap. 3.

Kirby Page, "Christianity and Economic Problems."

Peabody, "Jesus Christ and the Social Question," chap. 1.

Kent, "Social Teaching," etc., 336–344.

New Schaff–Herzog Religious Encyclopædia, Vol. X, on "Social Service."

Keller, Dynamis, "Formen und Kraefte des Amerikanischen Protestantismus."

Jacobs, Leo, "Three Types of Practical Ethical Movements of the Last Half Century."

Brown, Wm. A., "The Church in America."

Rauschenbusch, "Christianizing the Social Order," 1–40, 324–476.

Schenck, "Biblical Sociology," chaps. 21 and 22.

HAVING considered in the four preceding chapters the *past* achievements and failures of the Church in carrying out her Divine mission of Christianizing the social order and having tried to answer the question what she must do to save herself and society, we will now raise the still more important question, what is the Church at the present time actually doing toward "Kingdomizing" society?

I. GENERAL FEATURES OF THE CHURCH'S SOCIAL ACTIVITY

1. *The extensive influence* of the Church is steadily on the increase (Matt. 13: 31, 32). Among the 1,700

million inhabitants of the earth, 683 million are Christians (305 million Roman Catholics, 220 million Protestants and 158 million Greek Catholics). In the United States, according to the latest statistics, of every 106 persons ten have no religious affiliation and ninety-six are affiliated through membership, financial support, attendance or other ties with various religious bodies as follows: Protestant, 75, Roman Catholic, 18, other "faiths," 3, no religious affiliation, 10, total, 106. The Year Book of the Churches gives the total church population of the country as follows: Roman Catholic, 17,885,646; Eastern Orthodox, 411,054; Latter Day Saints, 587,918; Jewish, 1,600,000; Protestant, 75,099,489; total, 95,584,107. The actual membership is 45,997,199, which figure includes, however, the 17,885,646 Roman Catholics, representing estimated population including all baptized persons. If Protestant population were figured as Roman Catholic is in statistics both Methodist and Baptist communicants would each outnumber the Catholics.

2. The widely spread *Foreign Mission Work* of the Church is a phase of elevating the human race socially which is not yet fully understood even by its supporters and sympathizers.

Literature on this important phase of Christianizing the social order:

High, S, "China's Place in the Sun."
Mott, J. R., "The Present World Situation."
"Christ and Civilization," 447–492.
Schenck, "Biblical Sociology," chap. 23.
Spiecker, Walter, "Die Rheinische Missionsgesellschaft in ihren volks, and kolonialwirtschaftlichen Funktionen."
Dennis, James S., "Christian Missions and Social Progress," 2 vol.
Capen, E. W., "Sociological Progress in Mission Lands."

Headland, I. T., "Some By-Products of Missions."
Faunce, W. H. P., "The Social Aspects of Foreign Missions."

3. Protestantism at home and abroad is drawing closer together as the various national, sectional and world federations prove, the most comprehensive of which in America is the *Federal Council of the Churches of Christ,* comprising thirty denominations with 19,933,115 members. In social work there is co-operation going on even between Protestants, Roman Catholics and Jews. Among religious leaders the conviction becomes clearer as the struggle for a better world proceeds, that their enemies are not Christians of other denominations but the mighty "world"-powers in the form of materialism, atheism, militarism, etc. The slogan is, "March separately, but fight unitedly." ("Separat marschieren aber vereint schlagen.")

4. The Church, especially in America, enjoys the membership, the active counsel, the energetic work and the financial aid of hundreds of thousands of the *most prominent men and women* among the educators, the lawyers, physicians, artists, statesmen, financiers, captains of industry, etc., in each community. Jesus and Paul cultivated the good-will of the prominent members of society without in the least lowering their ideal standard, and so should the Church do.

5. By general influence and through forming specific organizations churchmen demand better protection for her forward-looking leaders. Bishop McConnell said recently: "The Christian Church because of its highly organized condition is in danger of leaving no place in its system for a man who will speak directly and fearlessly to the needs of his day. The true prophet has a larger sense of God than the average

person of his time, and he also has a larger insight into the nature of man. The two insights go together. A deep understanding of God brings a fuller understanding of man, and a larger knowledge of man brings a greater understanding of God." Church bodies should never permit narrow-minded people to throw her forward-looking "to the lions."

6. The close and sympathetic observer will find that in recent years a number of *"new things"* are developing among the more spiritual and intelligent ministers and members of the modern Church. (1) The Church is in a repentant mood, and in this she is far ahead of other social groups which still evince a strong degree of self-complacency. She is engaged in self-criticism by her own members and is even open to criticism from outsiders. (2) A new *sense of shame* and humiliation has come over a large number of the best churchmen because of our relapse into a barbarism seldom witnessed in history, and because the three principal actors were Protestant nations, into the hands of whom God had entrusted the leadership for world evangelization. All the smartly worded excuses do not satisfy the more spiritual and intellectual portion of the Church. (3) A *new fear* is creeping over the churches, especially in Europe, that God may take His kingdom from her and employ other agencies to carry out His will. God has done the first before this, in Palestine, Syria, Asia Minor, Egypt, North Africa, and is doing it now in France, Italy, Spain and partly in Germany and England. In America the Church is still a great public power, enjoying the respect of many millions and is being feared by other millions. But woe unto her if she fails to live up to her great opportunities. (4) A *new con-*

science is developing concerning the Church's obligation to assist in solving the social problem (Bishop Williams, "The Minister and the Social Problem," 3–33).

7. The work of rediscovering the social aspects of Christ's Gospel is progressing mightily, as the vast amount of literature shows. Our seminary teaching shows a decided "social orientation." The social Gospel has become orthodox. "It is an established part of the modern religious message," says Rauschenbusch ("A Theology for the Social Gospel," 1–9). Sunday-school and the devotional literature of the Church, such as hymn-books, liturgies, catechisms, etc., are all saturated with the spirit of the social Gospel. (Show it!) The various Brotherhoods and other groups are being encouraged by the ministers to arrange Social Study courses.

8. Social Service and Welfare Work is increasing under a new name the Church's great work of charity, and by indirect methods she is succeeding in enlisting whole communities and corporations to practice many features of philanthropy. It must not be overlooked that practically all philanthropy in America comes from the churches. Our Interchurch World Movement, a little while ago, proceeded upon a different assumption and sought to secure, in addition to church appropriations, a considerable sum of money from the people outside of the Churches. But it failed because outside of church circles there is mighty little genuine, unselfish altruism (Vedder, "Gospel of Jesus," 35).

9. The annual resolutions, pastoral letters, social creeds, etc., show that the official judicatories of the Churches are feeling their way toward formulating a

definite platform of principles on Christ's social teaching, and this will gradually resolve itself into a true "Social Creed" of equal importance with the theological "Apostles' Creed."

Note. The "Social Creed" adopted by the Federal Council of the Churches of Christ, deserves a place here because it expresses the views of thirty Protestant denominations having over nineteen million communicants and should be generally known. Here is the document as officially put forth:

SOCIAL IDEALS OF THE CHURCHES

Action Taken by the Federal Council of the Churches of Christ in America at a Special Meeting Held at Cleveland, Ohio, May 6–8, 1919.

Resolved: That we reaffirm the social platform adopted by the first Quadrennial in Chicago, 1912, and ratified by the Second Quadrennial in St. Louis, 1916.

That the churches stand for—

I. Equal rights and justice for all men in all stations of life.
II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
III. The fullest possible development of every child, especially by the provision of education and recreation.
IV. Abolition of child labour.
V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
VI. Abatement and prevention of poverty.
VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.
VIII. Conservation of health.
IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.
X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments

of every kind, for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labour to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Facing the social issues involved in reconstruction,

Resolved: That we affirm as Christian Churches,

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the coöperation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labour. Sympathizing with labour's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labour exchanges, public works, land settlement, social insurance and experimentation in profit sharing and coöperative ownership.

4. We believe that women should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night

work by women, and the abolition of child labour; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

II. A Detailed Account of the Social Work of the Church

What the Churches are doing at present toward Christianizing the social order may be summed up under the four headings of aims, methods, finances and results.

I. Aims

In their actions creating Social Service Commissions all denominations assign to them a fourfold duty: (1) To hammer into the minds and hearts of the people the truth that the Church and the world are passing through a period of profound political and social disturbance; that we are already living in a new era which is characterized by the rise of the wage-earning class throughout the whole world, demanding imperiously a radical reconstruction of society in its favour, to be forced on every country by the ballot, or if necessary by violence. (2) To impress upon those inside and outside of the Church that the Church is in possession of the most effective remedy for a righteous and equitable reconstruction of the social order, which as to force, comprehensiveness and results is unsurpassed. This remedy is the unabridged and unmutilated Gospel of Christ, when applied, not only to the individual, but to all and every relation of social life. Far from having "failed," as many charge, this remedy has never been consistently tried. (3) To impress upon rich and poor alike the truth taught by history and philosophy that violence in any form, whether used by the working class or by the capitalists, settles nothing permanently. (4) To warn the American Churches that, unless they, with persistent and systematic effort (not indirectly and as a mere "aside") will fight iniquity in high as well as low places by enforcing Christian principles, they will be eliminated as a deciding factor in the pending reconstruction of society, and will gradually lose out in numbers and influence. Even optimistic observers are afraid that this retrograde movement has already begun. At the conference of the Industrial Relation Department

of the Interchurch World Movement on October 2, 1919, Bishop McConnell uttered these strong words of warning: "This is the one supreme opportunity for the Church of God, and if she fails now to take the place of leadership and counsel in the establishment of real human brotherhood, she will not recover from her loss of prestige for generations, perhaps for centuries. The torch of light and life will be transferred to other hands or mayhap the world will be plunged into a period of darkness of inconceivable horror and tragedy."

II. Methods

How, by what methods do the Churches try to "hammer in" the truths of Christ's social Gospel? (1) By setting forth the social principles of the Gospel in what is known as the Social Creed of the Churches. (2) All commissions serve as clearing houses and centers of information and advice to their ministers and lay workers on all kinds of questions pertaining to this department of church work, in order to protect them from standpatism on the one hand and radicalism on the other. (3) Some Commissions maintain a steady and close contact with the controlling Boards and faculties of their seminaries and higher institutions of learning, constantly consulting with them as to courses of instruction and the purchase of the right kind of literature for their libraries. (4) The organization, *along social and economic lines,* of men and boys within our Churches or friendly to them is becoming a promising feature of social work. This work is flourishing greatly in Germany, England, Switzerland, Holland, as well as in the Catholic and Episcopal Churches in America. It has been blessed in many ways. Hundreds of thousands of men have by these efforts been kept in the church. It is predicted that in America with her forty-five million of wage-earners a radical party will be evolved during the present generation strong enough to seize the reins of the federal government. This would mean great depletion of the Churches unless the denominations are wise enough to do something decisive, persistent, systematic and at once in organizing and instructing their men and boys and also their working women in the Church's view of the social questions. (5) Some Commissions, especially the Catholics and Episcopalians, conduct lecture bureaus, sending out men and women to speak on "Labour Sundays," Summer Conferences and Church forums.

(6) The Commissions of all denominations devote more or less attention to what is called "Social Service," such as temperance, marriage and divorce, good literature, Sunday rest, the problem of amusements, of watching the secular press in its attitude toward the Church, examining libraries with a view to having books introduced upholding the Christian standards, etc, etc. (7) Some Commissions specialize in the settlement of industrial conflicts and by exposing and fighting efforts to suppress the freedom of Churches, or the Y. M. C. A. and Federal Constitution. (8) Much of this work is done in close coöperation with other denominations, or with the Federation of Churches, or the Y. M. C. A. and Y. W. C. A., or with local Welfare departments and even with Labour and Farmers' organizations. The very best results, however, are always obtained by each denomination organizing its own work with systematic thoroughness and according to its own peculiar spirit and form of government and under the advice of its own office-bearers.

III. Finances

In some Churches a definite sum is apportioned by the church bodies or by the boards. In others the expenses of the Commission are defrayed by larger subscriptions or underwriting engagements from a few individuals. These larger contributions are being made, not with any idea of controlling the actions of the Commissions, but are inspired by the purest motives of having Christ's view-point on these pressing social questions presented to friend and foe with the same thoroughness and persistence as the radicals press their peculiar propaganda.

IV. Results

Though of very recent date, the results of this specific social work by the Churches are very considerable. Of course, as in the case of all the best and most essential church work, these results cannot be tabulated and given in the form of statistics. Yet they are already very perceptible. For example, the whole atmosphere of the Churches is fast becoming surcharged with what may be termed the "social consciousness" to an extent never known before. The majority of the seminaries are becoming more alert in teaching the social principles of the Bible; the attitude of even the radical labour organizations toward the Church is becoming more conciliatory in America, etc., etc. And this is only the beginning.

III. The Church's Chief Reasons for Working Toward the Christianizing of the Social Order

Rauschenbusch, "Christianity and the Social Crisis," 288 f.

(1) Because it is a prominent part of the Church's distinctive mission to establish righteousness among all men. Her great task is not to reason out new definitions on abstruse theological subjects but to teach and impress upon men Christ's way of individual and collective living, *i. e.*, to induce men to submit to God's will. (2) *Justifiable self-interest.* The Church's income depends on the prosperity of the great mass of the people rather than on a few rich men. An economic system which would make moderate wealth approximately universal would be the best soil for robust church life and true piety. Alienation from church membership is often due to financial inability. Moreover, the Church herself needs real estate and in the cities she often has to pay profiteer prices for everything. (3) Our pauperizing economic system has a deteriorating effect on the ministry, because the middle class from which most of the pastors are drawn is fast losing its independence, becoming mere wage-earners and proletarians with no share in the wealth-producing capital. What then is more natural to some ministers than to cater to the churches offering the highest "wage" and clinging to the job even if they have to lower their prophetic ideals? (4) Poverty puts a heavy burden on the Church by compelling it to do for the millions of people things which these people under a more humane economic system ought to do for themselves. (5) It is becoming exceedingly difficult

to win the poor and the paupers for Christ and the Church, because economic helplessness bears the soul down with a numbing sense of injustice and despair, while underfeeding and exhaustion depress the brain and lower the will to morality. (6) Our competitive commercialism (rum, firearms, opium, war) has neutralized much of the uplift work of foreign missions, and since the World War the moral supremacy of Christianity is being seriously questioned by educated pagans. (7) In times of bloody revolutions the Church has always been the first aim of attack, partly because the ministry has shown too little sympathy for the underdog in the economic struggle for existence.

CHAPTER XXX

SHALL WE STAND BY THE CHURCH IN HER EFFORTS TO CHRISTIANIZE THE SOCIAL ORDER?

Parallel Readings:

Brown, C. R., "The Honor of the Church."

Kent—Jenks, "Jesus' Principles of Living," chap. 12.

Drake, "Shall We Stand by the Church?"

Shaw, B, "Going to Church."

Russell, B., "Why Men Fight," 245–272.

Vedder, "The Ethics of Jesus and the Problems of Democracy," 50.

Rauschenbusch, "Christianizing the Social Order," 235–324.

Jones, Ilion T., "Is There a God?"

Fosdick, Harry Emerson, "Christianity and Progress."

Harper, William Allen, "The Church in the Present Crisis."

Strong, Augustus H., "What Shall I Believe?"

THE previous chapter has shown that the Church is engaged in a tremendous work to establish righteous conditions in the world. When all the failures and wrongs that may be truthfully laid to the charge of the Churches have been admitted, the fact remains that there is no institution besides the Church which for so long a time and so extensively and effectively has wrought for the religious, moral and social uplift of the whole human race, either directly through her individual members and organizations or indirectly by inspiring other groups to engage in reform movements. The challenge to you, reading these words, is: *Shall we stand by this universal benefactress of the human race?*

Let us carefully analyze the challenge to see what it all means.

1. Shall *we* stand by the Church? Who are the "*we*"? (1) Not only the ministers and officers, but the millions of loyal members of all types of education and social standing. (2) Also the *lukewarm* and *indifferent adherents* who for some reason (often through the fault of the Church or changed circumstances) have gotten out of vital touch with the social and community life of a definite congregation, though attending the Divine services occasionally or even with some regularity. (3) Also those former members of churches and Sunday-schools who have entirely drifted away from church life and religious exercises without, however, losing their God-consciousness. (4) The challenge is meant to be very personal to you who are just now reading it. Our fear is not that only very few will stay with the Church, for she will always have a well-trained and loyal army of many millions composed of high and low, of plain and educated people. The question is: will *you* stand by your spiritual Mother, and if hitherto lukewarm, will you return, or "will ye also go or stay away?" (John 6: 67).

Note. A recent writer says: "The worst foes the Church has to-day, and the ones from which its collapse will come if it is coming—and it is not—are those within its own bosom, and, above all, its shepherds and pastors. That is to say, our churches are full of ministers who have no particular sense of the divine origin and nature of the Church they lead and serve, no particular love for it, or awe in its wondrous presence, and often no conception of its transforming progress through the ages, or of its divine capacity to work miracles to-day. As a result of this their congregations have no love for it, attend its services as one habit or duty among many others, apologize to their friends for their connection with it, conceive of it as one society making claims

upon them among many others, and feel none of that wondering awe in its presence, and none of that overmastering love and devotion for it that one sees in a St. Paul, an Augustine, a Bernard, a Newman or a Phillips Brooks."

2. Emphasize another word: Shall we stand by the *Church?* Not only by the principles of Christianity, or by "religion," for as experience and reason show, principles evaporate unless incorporated and propagated by an organization. By "Church" is not meant this or that denomination, but any organization of followers of the Divine leadership of Jesus. The question means, shall we support *institutional* Christianity? Any strengthening of organized church life through your active interest will strengthen the *spirit* of religion, and any weakening of the *Church* as an organized, socialized, democratic brotherhood will weaken the cause of righteousness in the world.

3. Let a third word be stressed. Shall we *stand by* the Church? This does not at all mean: shall we *stand pat* on all that the Churches in their councils, creeds and through their officials and Boards say or do. Just the contrary. The Church is an organization in which every member has his rights, not only the leaders; and it is therefore not merely the right but also the duty, especially of the more spiritually-minded and educated members, to assist in setting the Church right in matters in which she may be considered wrong. With regard to the creeds and systems of theology our intelligent members should be taught in a reverend spirit to make a clear distinction between *theology* which is a philosophical attempt to interpret the facts of the Bible and of religious experience, and *religion* which is the life-spirit of God in the hearts of men manifesting itself in a moral life. Moreover, Protes-

tant Churches in modern times have declared repeatedly by official action that their creeds are to be accepted "for substance of doctrine" only, that is, only as far as they state fundamental principles, each individual enjoying liberty of conscience as guaranteed by Protestantism. The fear of synods or creeds is therefore a relic of an old superstition. While Christ's Gospel is infallible, the Church is in constant danger of backsliding. Criticism is therefore necessary to remind her of her duty. Coming from her own children, however, such criticism should be friendly, reverent (for she is our spiritual mother), intelligent and constructive. Harsh and exaggerated charges against the Church betray ingratitude and miss their point. Especially the educated church members should not degenerate into religious snobs or common scolds.

4. What does "*standing by the Church*" involve? (1) *Church membership and regular financial support* according to the system in vogue. You non-supporter of the Church, do you think it fair to let others pay for the benefit you, your family, your property, etc., enjoy through the Church? Babson writes: "Your real estate and stocks would not be worth a cent if the Churches were removed." (2) Regular *church attendance.* Laymen, as a rule, do not realize the importance of church attendance. If they did, they would not so often allow a cloud, or a shower, or a wind, or a snow, or a caller, or a newspaper, or a headache, or a fit of laziness, to keep them home. A minister deserted by his representative men dies. He dies by inches. No man can preach with sustained fire and hope whose leading people show by their desultory attendance that public worship is to them one of the incidentals or electives of life.

Note 1. Witty George *Bernard Shaw* has come out with the view that it would be a good thing to close up all the churches. His reason for the suggestion is that people would then feel the need of churches so intensely that they would demand a reopening; and *Rabbi Kraushopf* said recently: "There are times when I sincerely wish society would dismiss its ministers, turn its churches into dance halls and convert its Sunday schools into gambling rooms, so as to have a taste of what it would mean to be completely without religion. For a time all would go on as before. But it will not be long before the consequences of the sins and crimes of society would raise a loud cry for the reopening of the church. Men would then recognize that a blow at the Church is a yet harder blow at society, and the thrust at the preacher, the hardest kind of a thrust at the law of God and man."

Note 2.

TWENTY REASONS WHY WE GO TO CHURCH

1. Because the church eternally points to Almighty God.
2. Because the church reclaims the human soul for its immortal destiny.
3. Because the church reminds of Jesus Christ.
4. Because the church is the comforter of broken hearts.
5. Because the church is the friend of education and culture.
6. Because the church stands for brotherhood.
7. Because the church stands for social justice and civic righteousness.
8. Because the church is the great builder of morals.
9. Because the church is the eternal foe of evil.
10. Because the church is the inspirer of health and happiness.
11. Because the church is the great expounder of duty to God, to neighbour and to self.
12. Because the church is the big brother of every needy soul and worthy cause.
13. Because the church is the kind mother of all the best things in our civilization.
14. Because the experience of nineteen Christian centuries proves that churchgoing is a good thing.
15. Because the imparting of the mighty fire of Christ's Gospel through all the world is inseparably bound up with her destiny.

16. Because my children need the church, and my community would be a desolate place without a church.

17. Because if I absent myself from church and every one else did the same, a privilege I cannot deny them if I accept it for myself, there would be no church.

18. Because the church is the proclaimer of the Bible.

19. Because the church is the herald of the Christian Sabbath.

20. Because the church is the guardian of the home.

—*From the Gideon.*

5. "Standing by the Church" further involves *taking some active part* in the making and executing programs of definite church work according to your ability. Babson says: "The Church has great resources but they are sadly undeveloped. She holds within herself the keys for the solution of our industrial and international problems, but she is the most inefficiently operated of any business and the most backward in its methods."

6. *Why should we stand by the Church?* The answer is substantially given in the preceding remarks. Let us summarize: (1) Because she is fighting a *good* fight against a new barbarism. She may not always fight well but the principles she is fighting for—truth, honour, righteousness, purity, family, law and order,—are certainly worth while, deserving your support. (2) The enemy within and without her is so strong that she needs all the friends of idealism, especially her educated adherents to enlist in some kind of active service. (3) The recognition of Christ's intellectual supremacy is growing remarkably in recent years. It is considered by an increasing number of men that to disregard His teaching is poor statesmanship and bad political economy. Professor Shenton says: "No sociologist has a program for social betterment that is not more adequately stated in the Gospel of Jesus

Christ." This is true of Christ's Gospel in general. While, because of the limitations of the human mind, many mysteries remain unsolved yet it answers more questions, explains more difficulties, satisfies more wants, agrees better with sound philosophical principles, is truer to the facts of history and human convictions and responds more readily to the religious need of man than any other system. Untold millions have traced the principle of a new life in their souls to the faith in Christ as taught by the Church in her catechisms, hymns and prayers. "It is the old time religion, and is good enough for me."

7. *The Church offers the best environment.* This fact has recommended the Christian system to leaders of thought in all ages. Hence, to the sceptical question, "have any of the rulers believed on him?" (John 7: 48), history answers with a confident affirmative. A large per centage of the "rulers" in government, philosophy, science, art, literature, commerce and industry have believed on Him. They may not have believed everything that man-made creeds say about Him but His divine personality was never held in higher veneration than to-day. Only the fool says in his heart, "There is no God."

Churchmen are the finest idealists to work with for the elevation of the race. When acting as a church officer or a Sunday-school superintendent, or a Bible Class teacher, or presiding over a young people's organization, etc., remember that in doing this kind of work you are closely associated in spirit and often by personal contact with men of the type of United States presidents, senators, congressmen, governors, judges, university and college professors from all faculties, captains of industry, the leaders of finance, authors,

artists, not to mention the flower of refined womanhood of America. And then look into the past, remembering that when assisting your Church you are associated in this work of elevating the human race with Jesus, Paul, St. Augustine, Tertullian, the Reformers, and untold millions of laymen of a high type. "Brothers, we are treading where the saints have trod!"

8. *Patriotism demands support of the Church.* Finally, loyal Americans should never kick down the ladder by which we climbed up or allow others to kick it down or malign it. The keen-minded De Tocqueville said wisely concerning the atheistic Republicans of France: "Despotism may rule without faith, but liberty cannot. Religion is much more necessary in a republic which they set forth in glowing colours than in the monarchy which they attack; it is more needed in democratic republics than in any others. How is it possible that society should escape destruction if the moral tie be not strengthened in proportion as the political tie is released? What can be done with a people who are their own masters if they be not submissive to God?"

Reader, what is your personal answer to the challenge to support the Church? Shall we stand by the Church in this great but worth-while struggle? Or shall we oppose her, or shall we merely criticize any wrong movements of hers which we might discover or be told of by other carping critics?

Answer to your conscience and to the land we all love and desire to elevate!

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